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MONTREAL

A LIST OF THE VARIOUS COUNTRIES, ISLANDS, TERRITORIES AND POSSESSIONS WHICH MAKE UP THE "BRITISH EMPIRE," AND IN WHICH THE "UNION JACK" FLIES (1893):—

THE BRITISH ISLANDS.

	Population.
England and Wales	29,002,525
Scotland	4,025,647
Ireland	4,704,750
Isle of Man	54,000
The Channel Islands	90,000

Great Countries chiefly inhabited by Englishmen—

NORTH AMERICA.

Canada	5,000,000
Newfoundland	198,000

AUSTRALASIA.

New South Wales	1,134,000
Victoria	1,140,500
New Zealand	668,000
Queensland	394,000
South Australia	315,000
Western Australia	50,000
Tasmania	151,000

Places colonised by Englishmen, but in which those of English descent are outnumbered by natives, or those of some other race—

SOUTH AFRICA.

Cape Colony	1,525,000
Natal	543,000
Griqualand West	50,000
Bechuanaland	Not ascertained
Zululand	" "
Walfisch Bay	" "

NOTE—In the South African colonies there are a large number of persons of Dutch descent as well as the natives.

WEST AFRICA.

Gambia	14,000
Gold Coast and Lagos	450,000
Sierra Leone	74,000

ASIA.

Straits Settlements	600,000
-------------------------------	---------

SOUTH AMERICA.

British Guiana	285,000
British Honduras	31,500

Islands forming part of the Empire and colonised by men of English race, but

in which there is still a large number of natives or persons not of English race—

Bahamas, [West Indies]	48,000
Barbados, [North Atlantic]	172,000
Ceylon, [Indian Ocean]	3,000,000
Fiji Islands, [Pacific Ocean]	125,000
Jamaica and Turk's Island, [West Indies]	639,500
Labuan, [China Seas]	6,000
Leeward Islands, [West Indies]	120,000
Mauritius, [Indian Ocean]	378,000
New Guinea, [East Indies] Not ascertained	
Trinidad, [West Indies]	188,500
Windward Islands, [West Indies], including:—	

Grenada	53,000
St. Lucia	42,000
St. Vincent	41,000
Tobago	18,000

Colonies not partly for commercial purposes, but chiefly as military or naval bases.

Aden	44,000
Perim	" "
Hong Kong	221,000
Bermuda	15,000

CHINA SEAS.

Hong Kong	221,000
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NORTH ATLANTIC.

Bermuda	15,000
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SOUTH ATLANTIC.

Ascension	200
St. Helena	4,000

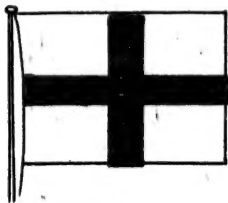
Possessions under the Governor-General of India, people by a number of native races, under the Government of a few Englishmen—

India	286,000,000
Burmah*	" "

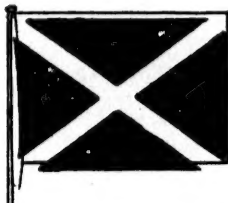
Countries under the protection of the British Empire—

Zanzibar and the parts of Africa striped red in the map.

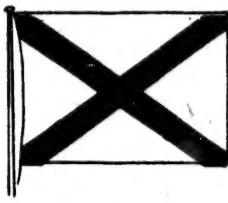
* Upper Burmah, of which the population is not yet exactly known, was annexed to the British Empire in 1886.



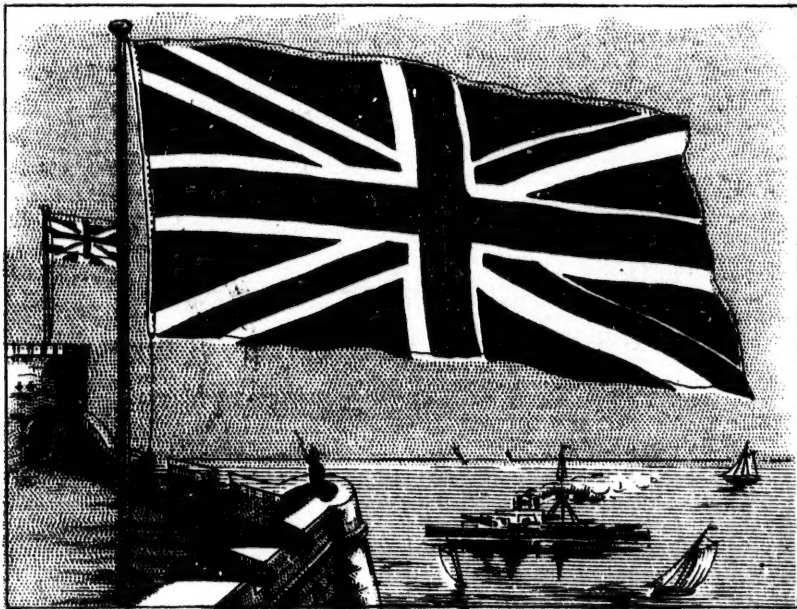
THE CROSS OF "ST. GEORGE" FOR ENGLAND.



THE CROSS OF "ST. ANDREW" FOR SCOTLAND.



THE CROSS OF "ST. PATRICK" FOR IRELAND.



THE " UNION JACK, " THE FLAG OF OUR COUNTRY.

The UNION JACK is made up of the three Crosses of ENGLAND, SCOTLAND, and IRELAND, and is thus truly the flag of the UNION. In the early history of England the Red Cross of St. George by itself was the Flag of England. When the Crowns of England and Scotland were united at the accession of James the VI. of Scotland to the throne of England, under the title of James the 1st, King of Great Britain and Ireland, the White Cross (or Saltire) of St. Andrew was added to the Cross of St. George; but it was not until the Act of Union between England and Scotland in 1707 that the flag containing the Crosses of England and Scotland became by Law the National Flag. In 1801, after the Union with Ireland, the Red Cross of St. Patrick was added, and thus the UNION JACK was made up.

366 GRAFTON'S HISTORICAL READERS

"THINGS NEW AND OLD"

OR

Stories from English History

FOR THE USE OF SCHOOLS

BOOK III.



AUTHORIZED FOR USE IN THE PROVINCE

BY

H. O. ARNOLD-FORSYTH

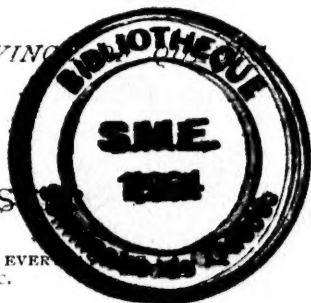
AUTHOR OF

"THE CITIZEN READER," "THE LAWS OF EVERETT,"
"THIS WORLD OF OURS," ETC.

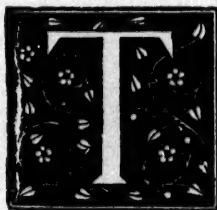
 **ILLUSTRATED** 

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PREFACE.



THE Education Department has decided that History shall be taught as an optional class subject in *all* Standards, and has laid down in the Code the outlines of a course of instruction graduated to suit the comprehension of children of various ages. It has further decided that one of the three books used for *Reading* in Standard III. and upwards, shall relate exclusively to English History.

For the earlier Standards the Code wisely prescribes no continuous narrative, but recommends that the "Readers" should contain a series of short, easy stories of incidents in English History. For the higher Standards a consecutive account of the events of our history, and biographies of the most important personages, are with equal wisdom selected.

In the present series an attempt has been made to fulfil the exact requirements of the Code, and at the same time to introduce in a special degree one or two features which are not common to all existing "Readers."

History can be studied in various ways, and with various objects. All ways are profitable to those who use them rightly, but some ways are not and cannot be rightly used by children, and are therefore not profitable to them.

History may be regarded purely as a branch of knowledge, and studied as a polite accomplishment for its own sake. To those who have time, taste, and faculty, the study of the minutest details of a period affords pleasure and useful occupation.

To know the chronological sequence of every event in English History, is to be possessed of a great deal of correct information which a wise man can easily turn to account. But neither the minute examination of a period, nor the exact acquirement of a chronological table, is a task which it is profitable for young children to attempt.

The minds of children do not readily interpret pictures which are made up of a vast number of small details. Moreover, it will probably be an experience common to most teachers that the thing which children realise with most difficulty is the scale and proportion of an historical narrative, and that abstract statements as to dates convey very little to their minds. There is no incongruity, to a child's mind, in the idea of William the Conqueror foregathering with William of Orange, or of our Saxon forefathers arriving in a steamboat.

To say that a thing happened five hundred years ago, is not, as a rule, to convey any definite idea of the interval of time; statements as to great distances are scarcely more intelligible; nor is it possible for children to follow the historical evolution of our institutions, our politics, and our ideas. To attempt to teach these things in the lower Standards of Elementary Schools is, I am persuaded, a waste of valuable time. Nor do I think the time is much more profitably spent in endeavouring to plant in the minds of children chronological lists of facts, the dates of the kings, the issues of forgotten battles, and the divisions of parties which have long since ceased to exist. If I may be permitted the expression, I would say that the efforts of the teacher should be directed not so much to teaching History as to teaching children the *meaning* of History.

In the first place, the children should be made to understand that History is not merely an abstract study; and that the events which it describes did not take place within a series of separate compartments which have no connection with one another. The modern plan of devoting attention to so-called

epochs, though it doubtless has many valuable features, has greatly increased the tendency to look at historical events as a series of isolated phenomena which have no connection with one another. It is most desirable to remove this misapprehension, and to make children understand that, with very rare exceptions, generations succeed each other without any violent gap in their historical continuity.

It is important, too, on many grounds, that children should realise that their country's past is connected with their country's present, and that the figures that passed across the stage in our history—the kings, churchmen, merchants, and peasants—were really and truly Englishmen very much like ourselves, who lived in the places in which we live, who did their work in their own day as we do our work in ours, and who have left traces of their work in almost all we see—in our roads, in our buildings, in our language, in our laws, in our names, our amusements, and our customs.

I have already expressed a belief that this teaching cannot be given in the form of a lecture or essay, but I do believe very strongly that the children can be accustomed to link together the past and the present, by making the basis of every History lesson some *fact* within their own knowledge and observation.

Acting on this belief, the present series has been written. It has been the endeavour of the author throughout to adhere as far as possible to the principle above stated—to connect the past with the present by some common link between the two. By so doing, in the first place, the children's interest in the history of their country is aroused; they learn to understand that they are dealing, not with purely abstract matters, but with realities. They get into the habit of connecting things which they see and know in the present with the events which they are told about as having happened in the past. In this way the true foundations of historical method may be laid.

If time and opportunity subsequently permit, and they should become careful students of History, they will easily fill up the gaps in their previous imperfect knowledge, and will give to the incidents and illustrations with which they become familiar their proper place and value in the consecutive story of their country's life.

To be told that the Emperor Claudius or Severus constructed a road from *Londinium* to *Deva*, is to be told a fact which may or may not linger in the recollection of a child until the day of examination; but to stand on the Edgware Road and to know that you are standing on the Watling Street whose stony pavement actually rang to the tramp of the Tenth Legion, and whose straight course may be marked o'er hill and dale right through our midland counties from *London* to *St. Albans*, *St. Albans* to *Dunstable*, through *Weedon* and *Wroxeter*, across the *Severn* to *Chester*, is to put a bridge across 1,500 years of time, and to be one step nearer to understanding the meaning of the continuity of our history.

The story of English History is rich and varied as a great romance. The Englishman who loves to study the history of his country can, indeed, like the householder of Scripture, "bring forth from his treasure"—the rich storehouse of the records of England—"things new and old." Our history touches our daily life in a thousand places. The form of an arch, the spelling of a word, the turn of a phrase, the cut of a coat, the direction of a road, all have their story if we can only read it. The Queen assents to an Act of Parliament in French, and thereby hangs a tale which is as long as the history of the Normans in England. A Wiltshire ploughman talks of "*housen*" and "*eyen*," and we are back in Saxon England and the language of Chaucer. The Judge's *Marshal* swears in the "*Grand Jury*," and the *Clerk of Arraigns* calls the "*Panel*" of the *Petty Jury*, and we are in contact with the legal institutions and the legal phrases of

Henry II. The lives of the majority of Englishmen are not over-full of romance and imagination, and it seems a pity that we should fail to take every advantage which the varied historical record of our country affords us for lightening and brightening the aspect of our somewhat dull lives. I believe that English people know far too little of the history of their country, and that the Education Department has acted most wisely in endeavouring to change a state of things which is greatly to our disadvantage.

My hope is that in this series I may have succeeded in putting some life into the study which many children are wont to regard as a dull one, and that I may help some of my younger fellow-countrymen to grow up better citizens because they know and can understand the history of their country, and happier men and women because they are able to find in the common objects of their daily life a perpetual series of fresh links with the crowded history of their forefathers.

H. O. A.-F.

The Cross of St. George.

THE Red Cross is the Cross of St. George, the Patron Saint of England. The Red Cross has for hundreds of years been carried as the Flag of England. We can see it now in the middle of the "UNION JACK," together with the Cross of St. Andrew—which is of this shape X, and is white upon a blue ground—and the Cross of St. Patrick, which is of the same shape as the Cross of St. Andrew, but is red upon a white ground. The Cross of St. George is for England, the Cross of St. Andrew for Scotland, and the Cross of St. Patrick for Ireland.

The 23rd of April is ST. GEORGE'S DAY. It would be a good thing if every school in Canada had a "UNION JACK," with the Red Cross of St. George in it, to wear on that day.

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CHRONOLOGICAL CHART	End of book.
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INTRODUCTION TO STANDARD III.

THE History course which is prescribed by the Code for Standard III. is thus summarised : "Twelve stories from early English History—*e.g.*, The Ancient Britons, The Introduction of Christianity, Alfred the Great, Canute, Harold, and the Norman Conquest." The present volume therefore includes these and other stories. The main facts which the elementary students of English History have to grasp in connection with the period before the Norman Conquest are :—

THE ROMAN CONQUEST and the light it throws upon our knowledge of Britain.

THE GREAT ENGLISH INVASION which laid the foundation of our people and of our language.

THE STRUGGLE WITH THE DANES, which contributed to the unification of the English kingdoms.

THE NORMAN CONQUEST, which brought discipline, strength, and a complete system of law into our national life.

THE CHRISTIANISING OF ENGLAND must also occupy a large place, even for the youngest students. But the great constitutional lessons which may be learned by careful comparison of Anglo-Saxon institutions with our own can scarcely be understood by a child. Before learning about the foundations of constitutional law, the student should have some acquaintance with the modern structure which has been built upon those foundations, and this a child in the Third Standard cannot be expected to have acquired.

An attempt has been made to give personal interest to the narratives. The versions of the occurrences referred to have been, as a rule, accepted from Bede and other generally recognised sources. In this, as in all other books in the series, it has been the object of the author to justify the use of the title which has been selected, and to help English children to realise that the "old things," even those which are as old as the time of Julius Caesar or of Alfred the Great, have a clear and obvious connection with the "new things" of the days in which we live, and that neither the long interval of time nor the great crisis of the Norman Conquest has interrupted or destroyed the continuity of "our rough island story."

STORIES FROM ENGLISH HISTORY.

STORY ONE.

THE ROMANS IN BRITAIN.

CHAPTER I.

"Britannia."

1. THERE is a famous song which, I think, most of us know, and which, I hope, most of us can sing. It is called "**Rule Britannia.**" This is how it runs—

"Rule, Britannia! Britannia rules the waves!
Britons never shall be slaves!"

2. What is meant by "Britannia"? and why does the song speak of Britannia ruling the waves? "Britannia" is only another word for England and Scotland—for "**Great Britain,**" as they are sometimes called; and Great Britain, as we know, is an island in the sea.

3. The power and riches of England come from her ships, which sail on every ocean, and which bring their cargoes from the farthest countries of the earth. To keep our ships safe

and to guard them from all enemies, our great ships of war have been built, and, time after time, our English sailors have beaten the foes of England upon the sea, and have shown that, both in peace and in war, "**Britannia rules the waves.**"

4. It is easy to see, therefore, what the writer of the poem means when he says, "Britannia rules the waves." But now we come to another question. Why does he speak of "**Britannia**" when he means the country in which we live? How is it that the name "Britannia" means the same thing as England and Scotland?

5. We must go back a long way in history to find an answer to this question. Over two thousand years ago the greatest and most powerful people in the world were the **Romans**. Their chief city was the great city of **Rome**, in Italy. But the Romans were a warlike people, and had fought many battles and gained many victories, and at the time of which I am speaking they ruled over many lands outside Italy. The language which the Romans spoke was **Latin**. Many people still learn Latin and read it, and some of the most famous books in the world are written in the Latin language.

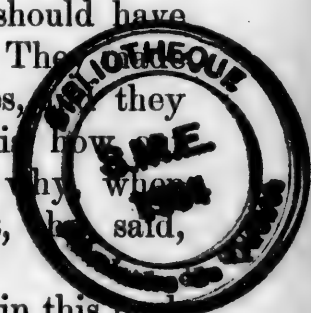
6. But though the Romans were very great and powerful, and though they conquered many

lands, they did not know anything of the land in which we now live.

7. At last one day the news reached Rome that some bold sailors, sailing towards the north, had found a new country and a new people. It was a country which could only be reached in ships, for it was an island in the ocean.

8. They found that the people who lived in it were called "**Britones**," or "**Britanni**"; but they did not know the name of the island itself. Then the Romans did just what we should have done if we had been in their place. They gave up a name for the island themselves, and they called it "**Britannia**"; and that is how our country got the name, and that is why when the poet wrote his song about it, he said, "**Britannia rules the waves.**"

9. We shall learn as we read on in this book how it was that we came to get another name for our country—a name which is even dearer to us than Britannia. We shall learn how our own dear "**England**" got its name; but I want you to remember about the name Britannia, because our country was called **Britain** long before it was called **England**, and, indeed, it has always been called **Britain** or **Britannia** by some people from the time of the Romans down to the day in which we live.



10. If anyone who is lucky enough to have a penny, or a sixpence, or a five-shilling piece, will look at what is written on it, he will find some words there in a language which is not English, and which, perhaps, very few of us will be able to understand. Among the words round the Queen's head he will find on the penny, "**Britt: Reg:**" These are short for longer words—



A "CROWN," OR FIVE-SHILLING PIECE.

there is not room for the whole of the words on the penny; but on the half-sovereign he will find the words at full length, written thus: "**Victoria Britanniarum Regina.**"

11. Now what does this mean, and what is the language in which the words are written? The language is **Latin**, which, as we read just now, is the language which the Romans spoke, and the meaning of the words is "**Queen of Britain.**"

12. So you will see that we still use every day the very name which the Romans chose for our country two thousand years ago, and that the words written on our coins are in the same Latin language which the Romans talked when the news first reached them that a new island had been found far away across the sea.

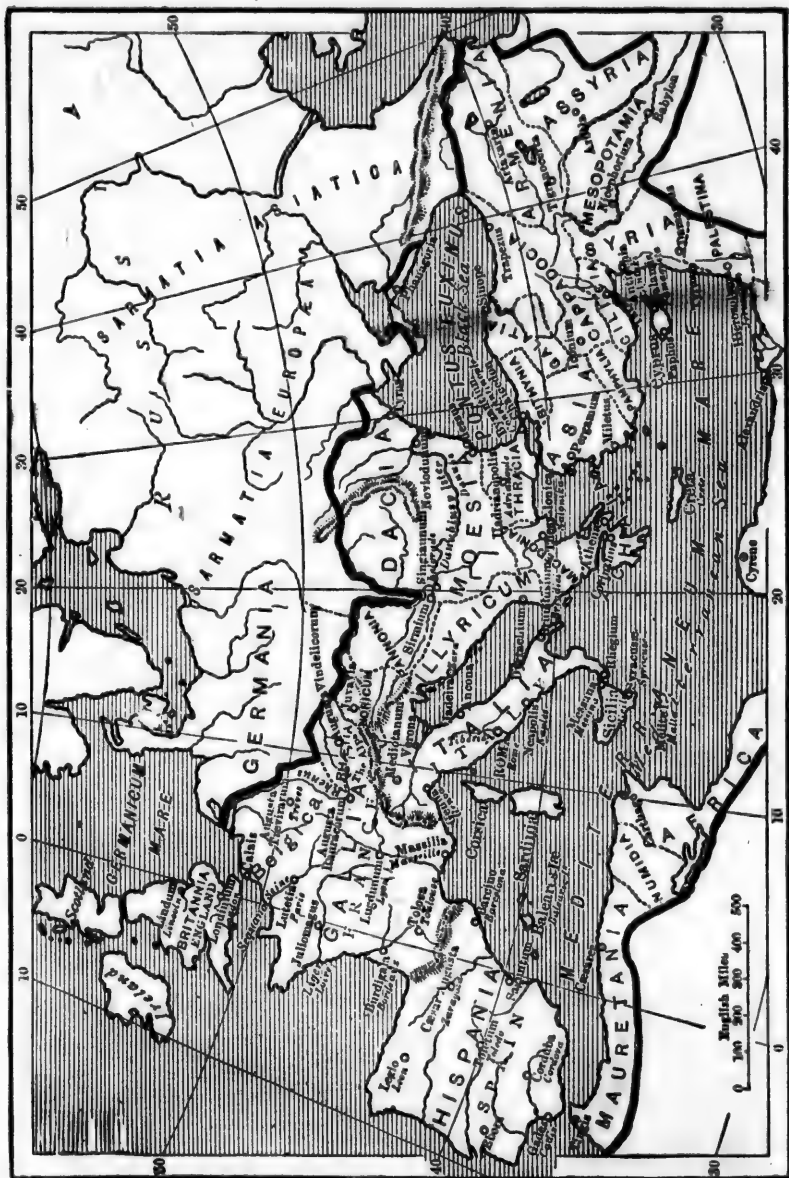
CHAPTER II.

Rome and the Romans.


1. Now that we have learnt something about the Romans who first gave our country the name of **Britain**, it is time to ask how it was that the Romans came to Britain, and what sort of country Britain was when the Romans got to it.

2. You will see on the next page a map of Europe in which the places we have just been reading about are all marked. Down at the bottom is **Italy**, with the city of **Rome** in it. At the top is **Britain**, or **England**. Between Italy and Britain you will see another country which we now call **France**, but which is also called in the map **Gallia**, or **Gaul**, because that was the name by which the Romans used to call it.

3. Between Italy and Gaul you will see



THE EMPIRE OF THE ROMANS.

marks on the map like this , with the words, "**The Alps**," written underneath them. The Alps are the great snow-covered mountains which lie between France and Italy. At the time when our story begins, the Romans had already crossed the Alps, and the Roman armies had already taken the whole of Gaul.

4. At last they came to the sea which divides France from England, and there for a time they stopped. You will see a place marked on the map as **Calais**. This is the place where people generally land now-a-days when they go by steamer from England to France. They get on board the steamer at Dover, and in less than two hours they have crossed over the narrow sea and have got to Calais.

5. It is only twenty-two miles from Dover to Calais, and on any clear day if we stand on the end of the pier at Calais and look across the sea we can see the tall white cliffs of England very plainly. What we can see now-a-days the Romans could see just as clearly two thousand years ago.

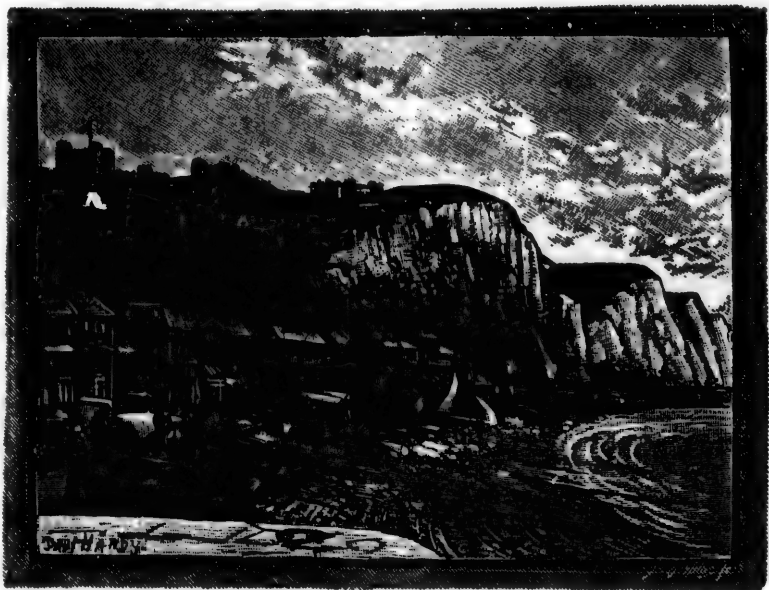
6. It was not long before they began to find out something about the country which they could see from the shores of Gaul. At that time the Romans were something like what English people are now. Whenever they found a new



THE EMPIRE OF THE ROMANS.

country which was inhabited by savages, they wanted to take it and make it part of their own country.

7. In our own time the people of England



DOVER CLIFFS: "THE WHITE WALLS OF ENGLAND."

have added great parts of Africa and Asia to the countries over which they rule. In the same way, when the Romans heard of this new land and of the people in it, who seemed to them to be nothing better than savages, they soon made up their minds that they would try and take it for themselves. At last a very famous man

named **Julius Cæsar**, who was the general of the Roman armies in Gaul, determined to invade Britain. He collected a number of ships together, and brought his army down to the sea-shore, ready to cross over.

8. Englishmen ought to know something about



JULIUS CÆSAR.

Julius Cæsar, for, in the first place, he was a very great and famous man; and in the second place, if it had not been for Julius Cæsar we should know very little about the early history of England. Julius Cæsar was not only a very

good soldier and a very brave man, but he was also a very good writer.

9. It is not often that a man who wins great battles writes a very good book about them, but this is what Julius Cæsar did. He fought two great wars—one in Gaul or France, the other in Britain or England; and in both of them he gained many victories. When he had won these victories he wrote a book giving an account of all that had taken place; and these books have been kept to the present day. They are written in **Latin**, the language which Cæsar, like all other Romans, always spoke.

10. A great number of boys who go to school in England have to read these books which were written by Julius Cæsar. They are often given as books which have to be prepared for examinations; and perhaps some of those who read them never think about them after they have passed the examination. But really these books which Julius Cæsar wrote are very interesting: one of them, indeed, is the very first history of England that ever was written.

11. And now I am going to tell you some of the things which are to be found in Julius Cæsar's book; so that you may learn what sort of a place England seemed to the Roman soldiers who invaded it nearly two thousand years ago.

CHAPTER III.

Britain and the Britons.

1. I TOLD you that the Romans thought that when they came to Britain they were coming to a savage land; but in this they were mistaken, for the people of Britain were not really savages. Their manners and customs were quite different from those of the Romans; and for that reason the Romans despised them and thought them savages.

2. But it is easy to see, by what the Romans themselves tell us about them, that the Britons were not really savages at all. English people in our own time sometimes make the same mistake which the Romans made, and treat the people of other countries as savages and far below them, just because their habits are strange and their ways of thought are not like our own.

3. We do not know a very great deal about what the Britons were really like, but we know some things about them. The men were tall and handsome, and fought bravely in battle; but it seems as if they were rather too fond of fighting, for not only did they fight against the Romans and other enemies who came from abroad, but they often quarrelled and fought among themselves.


4. They lived in villages made up of a number of small houses or huts, surrounded by a high wall. They lived chiefly by hunting and fishing, and there were always plenty of wild



A BRITON AND HIS BOAT.

animals to kill and fish to catch ; for we must not forget that at the time we are speaking of, England was very different from what it is now ; the country was covered with thick forests, and the rivers, instead of being shut in between close banks, often spread over the land and made great

up of a
led by a
ting and
of wild



swamps and marshes. In the forests there were wolves, wild boars, and many other animals which are quite unknown in England in our own day. It was with the skins of these animals that the Britons made their clothes, just as Robinson Crusoe did when he found himself alone on his island.

5. The Britons did not drink wine, but they made a strong drink out of honey. This drink is sometimes made now; it is called **mead**. The religion of the Britons was quite different from ours. They were heathens, and believed that there were many gods. Their priests were called **Druids**. These Druids were very strange people. They used to pretend that they had very great and terrible secrets which were known to them and to nobody else. They said that their gods lived in the very thickest and darkest parts of the woods, and they used to go and pray to their gods under the great oaks in the forests. They wore long white robes, and the people held them in great awe.

6. The Druids have been dead hundreds of years, and their religion has long been forgotten, but there are still some things in England in our own time to remind us of the white-robed Druids and their strange religion.

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CHAPTER IV.

What the Britons have left us.

1. IF we take the train to **Salisbury**, and then take a carriage and drive rather more than ten miles over **Salisbury Plain**, we shall

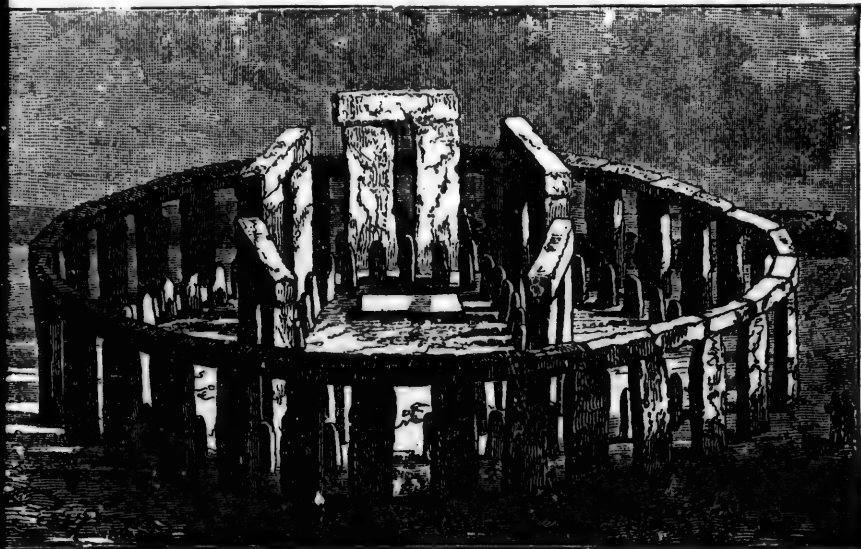


STONEHENGE AS IT IS.

(From a Photograph by J. Valentine & Sons, Dundee.)

suddenly come to a very strange sight. In the middle of the plain we shall see a number of great stones—some of them lying on their sides on the grass, others standing straight up, and some of them resting upon other great stones in the way shown in the picture. The stones are of enormous size and very heavy—many of them are from 23 to 28 feet high.

2. It seems a wonder how such heavy stones ever got to be set up in this way; but we shall find a still more wonderful thing about some of the stones when we come to look more closely at them. We shall find that they are not of the



STONEHENGE AS IT WAS.

same kind as the stones which are found upon Salisbury Plain, but that they are of a kind which must have come from a long way off.

3. What is this place, and what are these strange stones that have been set up in the middle of Salisbury Plain? The place is **Stonehenge**, and the stones were set up there before the time of Julius Cæsar by the Druids whom

we have been reading about. Stonehenge was one of the places where the Druids used to worship their gods; and though no one quite knows why they set up the stones, it is certain that they were looked upon by the Britons as being very sacred.

4. Once there were a great many more stones standing up than what we see now. If the stones which have fallen down were still in their places, we should see that the Druids had made two great **circles**, one inside the other; the outside one of big stones, and the inside one of smaller stones. On page 23 there is a picture of what Stonehenge must have looked like before any of the stones fell down.

5. There are other rings of stones in England, but the one at Stonehenge is the largest and most interesting. All these stones were put up by the Druids; and they can be seen to this day by Englishmen, and will help to remind them of the Britons who lived in our land two thousand years ago.

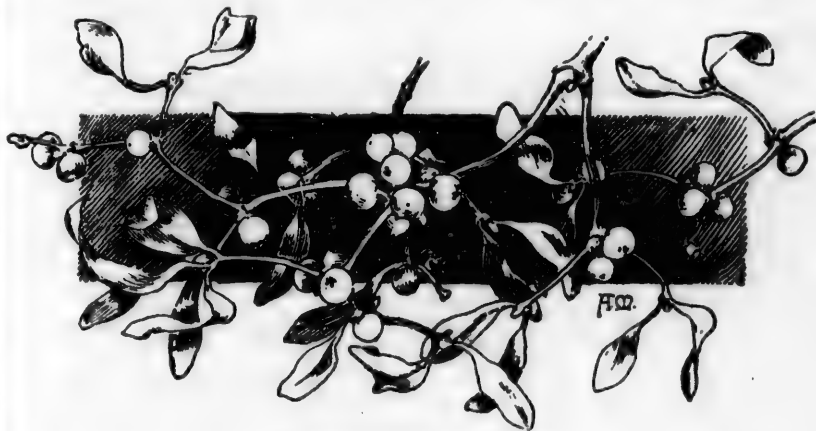
6. There is another thing besides the great stone circle which ought to remind us of the Druids. Most of us, whether we live in town or country, have seen the sprigs of green leaves and white berries which are put up among the holly and the laurel leaves at Christmas. They are the **mistle-**

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toe leaves and berries which are gathered from plants which grow on the stems of the trees in Herefordshire, Gloucestershire, and in many other parts of England.

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7. It is not easy at first to guess why it is that **mistletoe** is hung up in so many houses in England at Christmas time. To find out the



THE MISTLETOE BOUGH.

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answer to the question we must go back a very long way in history, until we come to the time of the Druids. It was the Druids who first used the mistletoe. They thought that its berries were sacred or holy, and they often put them up in the places where they prayed to their gods.

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8. We have long forgotten all about the gods to whom the Druids prayed, but we have not forgotten about the mistletoe they were so fond

of. The great stones at Stonehenge tumbled down, the Romans came over and conquered the Britons, and many changes, good and bad, took place in England, but the use of the mistletoe bough never changed; and when the people of England learnt to pray to another God, and found that the gods of the Druids were false gods, they still went on using the sacred mistletoe.

9. And thus it happens that when in our own time we come to Christmas Day, the day on which we remember that Jesus Christ was born, we still put up in our houses the mistletoe berries which the old Druids first picked in the time of the Britons.

SUMMARY OF STORY ONE.

This Story is about Britannia, or Britain; and the Romans. Britain is the same country as England. We learn about the ancient Britons from a book written by Julius Caesar, the Roman. The Britons were heathens. Their priests were called Druids. Stonehenge, on Salisbury Plain, was made by the Druids.



STORY TWO.

HOW THE ROMANS CAME TO BRITAIN.

CHAPTER I.

Julius Cæsar.

1. It was fifty-five years before the year in which **Jesus Christ** was born that **Julius Cæsar**, the great Roman general, made up his mind that he would lead his army into Britain. He collected a number of ships, and when all was ready, he ordered his soldiers to go on board them. The ships had not far to go, for the distance between France and England, the place from which Cæsar's ships started, is only four-and-twenty miles.

2. The ships soon reached the shore of Britain; but as they came near the land, the soldiers saw that the beach was covered with armed Britons, who had heard that an enemy was coming.

3. The Romans were disappointed, for they hoped that they would have taken the Britons by surprise. They feared to land, and they

took their ships farther along the coast until they came to the place where the town of **Deal** now stands. There they made up their minds that they would land; but they found that the water was not deep enough to allow their ships to get to the shore. Here, too, were large numbers of Britons, who were ready to fight them as soon as they got to land.

4. At first it seemed as if they would have to sail away once more, but at this moment a brave Roman soldier came forward. This soldier was the **Standard-bearer** of the Romans. Each regiment in our own army has a **flag**, which is carried with the regiment, and of which all the soldiers are very proud.

5. The Roman regiments were called **legions**, and each legion instead of a flag had a **standard**, on the top of which there was the figure of an **eagle**, made in gold or brass. The brave standard-bearer of whom I have told you, when he saw that the soldiers who were with him in the ship were afraid to land, seized the "Eagle" of the legion in his hand, and jumped into the water. "Follow me, my comrades," cried he, "if you would not see your Eagle taken by the enemy. If I die, I shall have done my duty to Rome and to my general." When the Roman soldiers saw this brave act, they, too,

threw themselves into the water, and though it was deep they waded to the land.

6. Then there was a fierce battle between the Romans and the Britons. The Britons, led by the Druids, fought bravely, and many of them were killed. At last the Roman soldiers won the day, and the Britons were forced to fly into the woods. And thus it was that Julius Cæsar first made himself master of Britain; and this is how it happens that in telling the history of England we cannot leave out the Romans.

7. As soon as Cæsar had once landed in the country, he began to march forward with his army, but the Britons were now quite ready to meet him. They joined together under a brave leader named **Cassivelaunus**. There were several fierce battles between the Romans and the Britons.



ROMAN SOLDIERS.
(From Trajan's Column.)

8. The Britons fought in a way to which the Romans were not accustomed. They went into battle driving at full speed in chariots. To the wooden wheels of the chariots scythes or sharp blades were fastened ; and as long as the chariot was moving fast the sharp blades on the wheels cut down those who came near them.

9. But though the Britons had their chariots, the Roman soldiers proved too strong for them. Besides, some of the Britons who were enemies of Cassivelaunus took the side of the Romans. At last, however, there came a message to Julius Cæsar telling him that he must return without delay to Gaul. By this time both Cæsar and his soldiers were tired of fighting hard battles with the Britons, and they were glad enough to leave England. They went away, and for a time the Britons were left in peace.

CHAPTER II.

"In the Year of Our Lord."

1. It was not till nearly a hundred years after Julius Cæsar had gone away that the Romans came a second time into Britain. Julius Cæsar was dead, and the Roman Emperor was called

Claudius. Claudius determined that he would follow the example of Julius Cæsar, but that this time the Britons should be really beaten, and that their country should belong to Rome.

2. Before I say anything about the army which Claudius sent to Britain, and what happened to it when it got there, there is one thing that I want you to notice. If we wish to write down the year in which Julius Cæsar came to Britain, we write it in this way—"55 B.C."; but if we want to write the year in which Claudius sent an army we put—"A.D. 43."

3. What do "B.C." and "A.D." mean? The letters "B.C." mean "before Christ," and therefore "55 B.C." means fifty-five years before Christ was born. The letters "A.D." stand for two Latin words—*Anno Domini*—which mean "in the year of our Lord." "A.D. 43" means forty-three years after the year in which Jesus Christ was born.

4. People now sometimes write the year in which we live in this way—they say "A.D. 1894," or "A.D. 1895," meaning that the year in which we live is the one thousand eight hundred and ninety-fourth, or the one thousand eight hundred and ninety-fifth year after the year in which Christ was born. Now you will easily understand that between the year 55 before Christ and the year

43 after the birth of Christ a great thing must have happened.

5. It was in the years between the coming of Julius Cæsar and the coming of the Romans in the time of Claudius that Christ was born at Bethlehem. And so you will see, that if you want to know when the history of our country, so far as we know anything about it, begins, we have only to remember that it began just before the birth of Christ, and that if we know the year in which we live, we shall know the number of years which have passed since the Romans first came to Britain.

CHAPTER III.

Caractacus and Boadicea.

1. WHEN the Romans came with Julius Cæsar, they only stopped in Britain for two years, but when they came a second time under Claudius they, and their sons after them, remained for over three hundred and sixty years. At first they brought nothing but war and misery with them. The Britons fought fiercely. This time they were led by a chief called **Caractacus**, who for a long time was able to stop the Roman

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CARACTACUS BEFORE THE EMPEROR CLAUDIUS.

armies from taking the country. But at last he was beaten in a great battle and was taken prisoner. He was sent to Rome, and there brought before the Emperor Claudius (A.D. 51).

2. When Caractacus was brought before Claudius, he spoke to him boldly, and told him that he was not ashamed of what he had done, but proud of it—that he had only fought for his country. “I am in your power,” said he to the Emperor, “and you can do what you please with me. But I am only here because I was true to my country and because I would not promise to obey your laws and to be your servant. You can put me to death, but you will gain more honour if you spare my life.”

3. When Claudius and the Roman officers who stood with him heard these brave words, they could not help admiring the proud Briton. Claudius commanded that his life should be spared and that he should be well treated. But the war between the Romans and the Britons did not end when Caractacus was taken prisoner. There arose among the Britons a fresh leader, whose name has become famous in our history. This leader was **Boadicea**, the widow of one of the British chiefs.

4. Boadicea hated the Romans, and she had good reason to do so; for not only had they been

very unjust to her husband when he was alive, but when she went to complain to the Roman Governor, instead of doing justice, he ordered her to be seized and to be beaten with rods. Boadicea therefore hated the Romans, both because they were enemies of her country and because they had been so cruel to her. She called upon her countrymen to join her in resisting the enemy, and many of them gathered round her, prepared to follow wherever she led them.

5. It is said that Boadicea was tall and beautiful, with long, flowing hair, and that she appeared before her people clad in a long robe and with a golden chain about her waist. Her beauty and her courage made her loved by the Britons, and the Romans soon learnt to fear her. In more than one battle the Britons under Boadicea defeated the Roman soldiers, and for a time it seemed as though the brave queen would succeed in driving her hated enemies out of the land.

6. The Romans had built a town upon the banks of a river which we now call the Thames. The name of the town was **Londinium**, a name which we now know much better as **London**. Already Londinium had become a large place, and besides the Romans who lived there, there

were many Britons who had taken the side of the Romans.

7. It was to Londinium that Boadicea now led her army. As she came near the town the Roman soldiers saw that there were not enough of them to resist the great army of the Britons, and they marched away, leaving behind them all their friends who had trusted them. Soon Boadicea came to the gates, and, once inside the town, the fierce Britons showed no mercy. Thousands of the people of Londinium were killed, and the town was all but destroyed.

8. But, alas! the British queen had won her last victory. The Roman general, whose name was **Suetonius**, got together all his soldiers and marched against the queen. Boadicea, on her side, was ready for the battle. She called upon the Britons to fight like men, to rid their country of its enemies, and to avenge the cruelty which had been done to herself. She herself stood in the midst of the army, and declared that she would rather kill herself than allow herself to be taken prisoner by the Romans.

9. The battle began. The army of the Britons was far larger than that of the Romans, but the Roman soldiers had long been taught how to fight together, and to obey the orders that were given them. It was not long before the

battle was over. The Britons were quite unable to resist the Romans. No less than eighty thousand of them were killed. Boadicea herself was true to her promise. Rather than be taken prisoner by the Romans, she took poison, and thus ended her own life (61). With her death ended the hopes of the Britons, and from that time the Romans were masters of the whole country.

CHAPTER IV.

The Work of the Romans.

1. AFTER the death of Boadicea, the Romans soon became masters of nearly all that part of Britain which we now call **England**. At first they had to fight many battles, but after a time the Britons submitted to the Romans and agreed to obey their laws. For nearly four hundred years the Romans stopped in this country, and in our own day we can still find many marks of the things they did while they were here.

2. It would indeed be strange if, after they had been so long in Britain, the Romans had not left something by which we might remember them. They were a very wonderful people,

and have set an example in many things to all the nations who have come after them. The Roman soldiers were the wonder of the world. During time of peace they were always practising what they would have to do in time of war. They could fight well and they could march well. Nor was this all; they knew how to protect themselves against an enemy as well as they knew how to attack an enemy when they wished.

3. Whenever the Roman soldiers came to the end of a day's march, in whatever part of the world they were, they did the same thing. They built a wall of earth and made a ditch round their camp, and, as all the soldiers knew how to work, and all worked together, the ditch was dug, and the wall was built before the soldiers lay down to sleep. Sometimes they built much larger camps than those which were wanted for one night only. These camps had deep ditches and high walls, and they were usually placed on the top of a hill.

4. In many parts of England these Roman camps may still be seen; and not only are the camps themselves still to be found in England, but the very names by which the Romans called their camps are used by Englishmen every day. The Latin word for camp is "**Castra**"; and

though we have not got exactly the word "**Castra**" in English, we have got something like it. We have all heard of **Chester**, the capital of Cheshire, which stands on the river Dee. The word "**Chester**" is really the same as "**Castra**," and Chester got its name because in the time of the Romans there was a **camp**, or strong place, full of soldiers there.

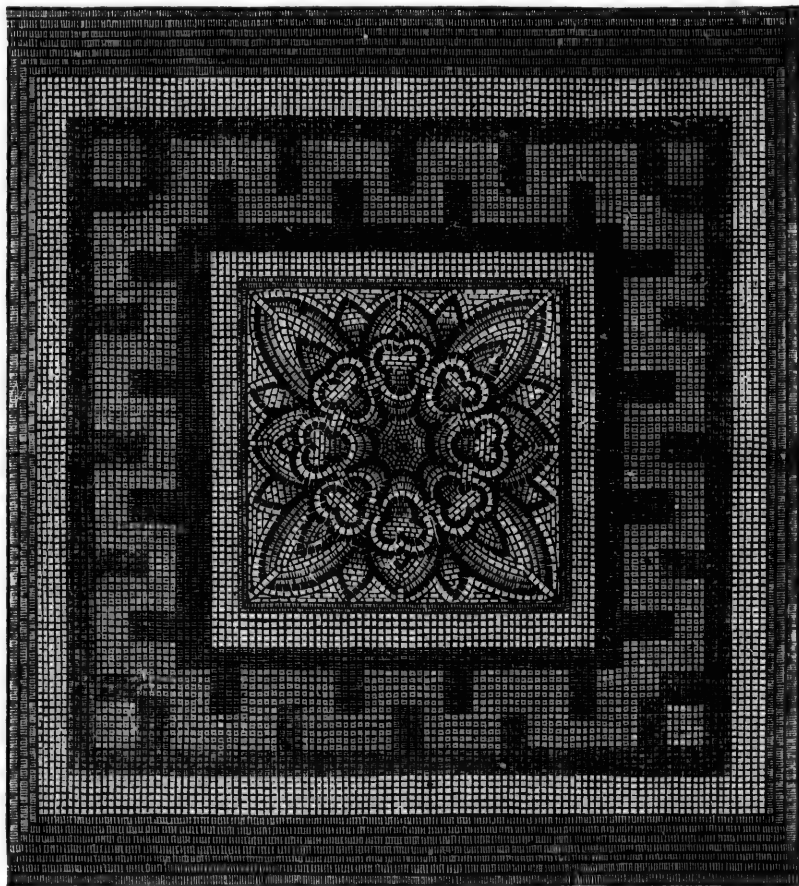
5. But Chester is not the only place where we find a Roman name. We have *Chi-chester*, *Ro-chester*, *Man-chester*, and many others; and we have also the word **Castra** written **Caster**, in such places as *Lan-caster*, *Don-caster*, *Tad-caster*. The names of all these places tell us quite plainly that the Roman soldiers once upon a time built their wall and dug their ditch there in the days that came after the landing of Julius Cæsar.

CHAPTER V.

Roman Builders and Road-makers.

1. THE Romans, too, were great **builders**. They knew how to build large buildings of stone, and especially of brick. Most of these buildings which they built in Britain have fallen into ruin;

but parts of them have been found in many places, and enough is left to show how beautiful



A ROMAN PAVEMENT.

the buildings must have been when they were new.

2. The floors of the houses were paved with

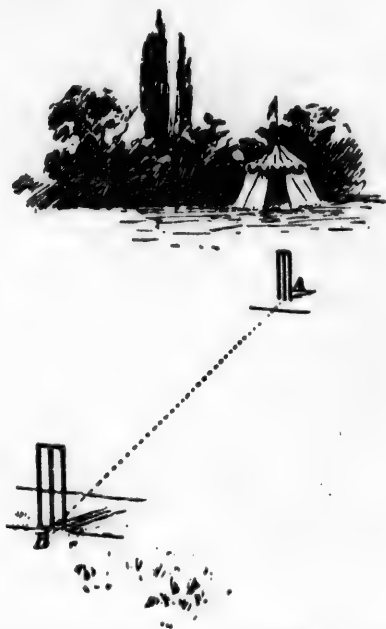
many beautiful tiles in pretty patterns. There were carved pillars inside and outside the houses. There were baths supplied with hot water, and there were many comforts which we sometimes think were not known before our own time. In some places beautiful statues have been dug up, and many thousands of gold and copper coins have been found which have stamped on them the heads of the Roman Emperors, and Latin words which tell us something about the coins.

3. But though the Romans were famous as builders of houses, they were still more famous as **makers of roads**. The Romans were the first people to make great roads from one end of England to the other. The roads were paved with stone, and they ran in a straight line up hill and down dale from one town to another. Nowadays it would not be considered wise to take the roads straight up the hills. It is more usual to go round a hill rather than to go up it.

4. But the Romans were quite right to do as they did in their time. If we want to go from one place to another the shortest distance between the two places is always a straight line. In the picture on the next page are two points, A and B, and there is a straight line joining them.

You may try as long as you like, but you cannot find a shorter way from A to B than the straight line.

5. The reason why we do not make our



THE SHORTEST DISTANCE BETWEEN TWO POINTS IS A STRAIGHT LINE.

roads go in a straight line now is that we use a great many carriages and carts, and it is very hard for a horse to pull a carriage or a cart up-hill; but when the Romans were in Britain, carriages and carts were scarcely used at all, and those who went on long journeys travelled either on foot or on horseback. Their luggage

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THE OLD ROMAN ROAD ACROSS SALISBURY PLAIN.

was taken from place to place on the backs of horses or mules.

6. The hills, therefore, did not matter very much, and a straight road enabled the Roman soldiers to get from place to place very quickly. There are many places in England where the roads still follow exactly the same line as the old Roman roads.

7. Sometimes we come to a stretch of road which goes on quite straight for several miles. We may generally be sure that we are on the line of a road which has never changed for eighteen hundred years, and which was first planned by one of the Roman officers under the command of **Vespasian**, or **Severus**, or **Titus**, or some other Roman general. The best known Roman roads in England are called "The **Watling Street**," which goes from London to Chester; "The **Fosse Way**," which goes from Bath to Lincoln; "The **Ermine Street**," which goes from London to Lincoln, and on to York; and "The **Seaside Road**,"* which runs all along the sea-coast of Wales down into Pembrokeshire.

8. Besides their buildings and their roads, the Romans have also left us a very wonderful mark of their work on the border between England

* Via Maritima.

and Scotland. After the Romans had made peace in that part of Britain which is now called England, and had begun to rule quietly there, they found that they were often troubled by enemies who came down from the country which



THE ROMAN GATEWAY AT LINCOLN.

we now call **Scotland**. These enemies were known as the "**Picts**."

9. The Romans fought and beat the Picts many times; but they found them so troublesome that at last they made up their minds to build a great wall right across the country to keep them out. The Roman Emperor **Hadrian**

ordered the wall to be built (121), and after Hadrian's death another Roman Emperor, named **Severus**, built a second wall. This wall is called "**The Wall of Severus**," and many parts of it are still to be seen in our own day. So we see that there are many things still left in our country to remind us that the Romans once ruled over it.

CHAPTER VI.

Tacitus the Writer and Titus the General.

1. BUT I must not finish this Story about the Romans without saying one word about some very famous Romans who lived in Britain for a time. I have already told you of Julius Cæsar, who was a very great man, and I have told you how Julius Cæsar wrote a book from which we learn a good deal about Britain in the time of the Romans. Luckily, he was not the only Roman who wrote a book about our country.

2. There was a very clever man named **Tacitus**, who came over here and lived a long time in the country. He, too, wrote a famous book about Briton and the Britons which we can read at this day. If it had not been for **Julius Cæsar** and **Tacitus** we should

indeed know very little of the story of our country in the days of the Britons.

3. And, last of all, I want you to remember one other Roman who lived some time in this country. His name was **Titus**, and when he was in Britain he was general of the Roman army; but he afterwards became one of the greatest of the Roman Emperors.

4. The name of Titus is famous in history, not because he came to Britain, but for quite another reason. The name of Titus will never be forgotten, because it was he who led the Roman armies against the **Jews**, and who, after a long and terrible siege, took and destroyed the city of **Jerusalem** (70). I think it is always interesting to remember that the great general who took the city of Jerusalem had lived for a long time in Britain and knew our country so well.

CHAPTER VII

The Going Away of the Romans.

1. THE Romans stopped in Britain for nearly four hundred years, and during the greater part of that time there were peace and quiet in the

country. As long as the Roman soldiers were here, there was little fear of any fresh enemy coming and taking the country.

2. But at last there came news from Rome that a fierce enemy was marching against Italy, and that the Emperor was afraid that Rome itself would be taken. At such a time every Roman soldier was needed to defend Italy and Rome, and orders were therefore sent that the armies which were in Britain should return to Italy.

3. This was very sad news for the Britons, for by this time they had come to look upon the Romans more as friends than as foes, and they feared to lose the Roman soldiers who had so long protected them from every enemy. Besides, the Romans had built towns in Britain; many of them were married to British wives, and they had begun to teach the Britons many of the arts which they had brought with them from Rome.

4. For all these reasons the Britons were very sorry when the order came for the Roman Legions to sail across the Straits of Dover and to leave the white cliffs of Britain behind them. But a soldier must do what he is ordered, and the Romans were too good soldiers to disobey the orders which they got from Rome. The Legions marched down to the sea-coast, got into their

ships, and sailed away across the sea on their road home to Italy.

5. What happened to the Legions when they got to Rome, and how the great city of Rome, which had conquered so many countries, was at last conquered itself, can be read in the history of Rome. But we are reading about the history of England, and we must now say good-bye to the Roman soldiers as we lose sight of the sails of their ships crossing the Channel between England and France.

SUMMARY OF STORY TWO.

Julius Caesar, the Roman, landed in Britain 55 B.C. The Britons fought bravely, but were beaten. Julius Caesar soon returned to Rome, but another Roman army came to Britain A.D. 43. The Roman general was called Claudius. Between the time of the coming of Caesar and the coming of Claudius, Jesus Christ was born. Caractacus, a leader of the Britons, was taken prisoner and sent to Rome. Boadicea, the British queen, fought against the Romans, but was at last beaten by Suetonius.

The Romans remained over 360 years in Britain. Many things are still left in Britain which tell us about the Romans. The names of places, the walls of houses, the great roads, and the Roman wall, all help to remind us of the Romans. Two great Romans wrote books about Britain. One was Julius Caesar, and the other was Tacitus. The Emperor Titus, who was one of the Roman generals in Britain, was the same Titus who took Jerusalem from the Jews.



STORY THREE.**THE COMING OF THE SAXONS.**

CHAPTER I.**Before the Storm.**

1. Now that we have said good-bye to the Romans, we must come back to the history of Britain and of the Britons who had been left behind. For nearly four hundred years they had been ruled over by a people stronger than themselves, and perhaps this had made them less fit to resist an enemy than they were when they stood upon the shore at Deal, ready to fight against **Julius Cæsar**.

2. It generally happens that if we are always looking to other people to do things for us, we become after a time less able to do those things for ourselves. The Britons had learnt to expect that the Romans would always fight their battles for them, but now they were left to fight their own battles themselves. We shall see that it was not long before they found an enemy to fight with, and that when the time came for them to

fight for their lives and for their country, they proved themselves unable to do what the Romans had so long done for them.

3. It sometimes happens that before the beginning of a great storm, when the sky has already become overclouded, and the air has become still and hushed, a few big drops of rain come splashing down by themselves, and seem to tell us of the downpour which will so soon drench the earth. Something like this happened in Britain in the years which passed just before the Romans sailed away.

4. From time to time there landed on our shores ships filled with fierce soldiers from a land across the seas. They were tall, strong, fair-haired men, armed with swords and axes, and talking a language quite different from that of either the Britons or the Romans. Wherever they landed they brought fear and alarm with them. They robbed the people and killed those who resisted them; and after they had taken what plunder they could get, they launched their ships and sailed away again to the land from which they came.

5. But so long as the well-drilled Roman soldiers remained in Britain, these warlike strangers did not do more than visit the coasts of Britain and sail away again. The Roman armies

were always ready to meet them and to protect the Britons. But these short visits were like the single raindrops of which I have spoken. They foretold the terrible storm which was soon to break over the island of Britain.

CHAPTER II

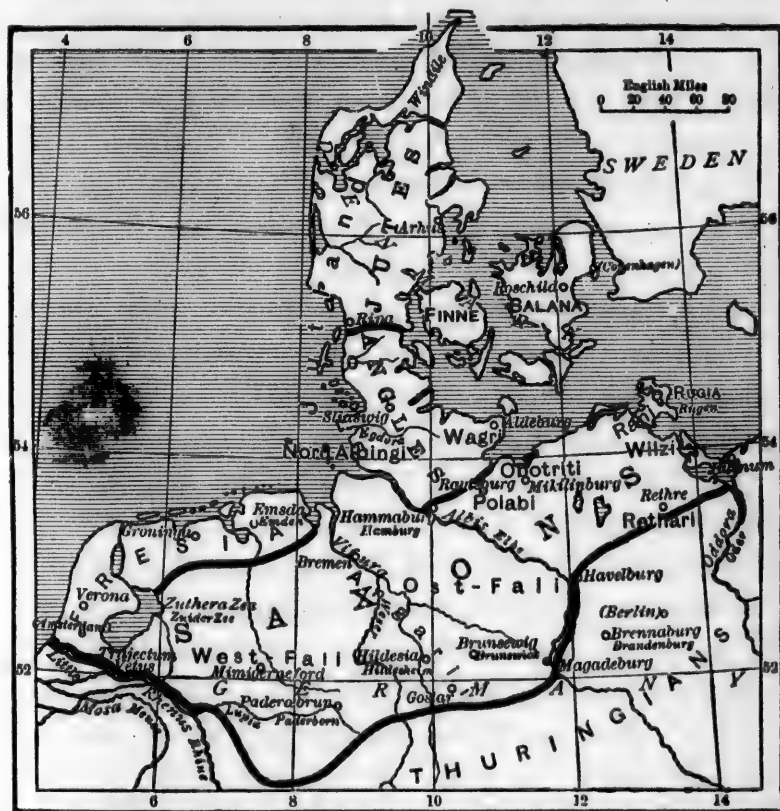
Saxons, Angles, and Jutes.

1. AND now it is time to ask who these newcomers were, and from what land they had sailed in their ships.

2. The country from which these people came is now part of what we call **Germany**. You will see on the map the part with the lines drawn round it. It touches the shore of the Baltic Sea and of the German Ocean, and it comes down close to that part which we now call **Holland**. The people who came from these countries belonged to three great tribes or nations. These tribes or nations were called the **Saxons**, the **Angles**, and the **Jutes**.

3. We cannot tell exactly what it was that made the Saxons, the Angles, and the Jutes leave their own country and sail across the sea to

Britain. Perhaps it was that they thought their own country was a poor one, and they wished to



MAP OF NORTH-WEST EUROPE, SHOWING THE HOME OF THE SAXONS, ANGLES, AND JUTES.

find some more fertile land in which to live. It is very likely that they had such a thought, for even now the north of Germany and the south of Denmark, which are the districts in which the

Jutes and the Angles lived, are barren and sandy, covered in many places with forests of fir trees and unfit to grow wheat upon.

4. There were other reasons, too, which made the Jutes, the Angles, and the Saxons wish to cross the sea. There were other nations behind them who kept pressing them forward and pushing them down to the sea; and when they got there they were glad to seek for a new country in which no one would disturb them.

5. And last of all there was, no doubt, another reason which made the Jutes, the Angles, and the Saxons leave their home. They had just the same love of adventures which many English people have nowadays. They loved to travel, and to find new lands; and if, when they came to a new land, they had to fight for it, they did not mind the fighting. Indeed, they liked fighting quite as well as being at peace—perhaps better; and in this matter, too, they were not unlike some Englishmen in our own day, who like adventures all the better if there be danger in them.

6. But no sooner had the last of the Roman soldiers left the shores of Britain, and the strong power of the Romans been taken away, than the storm which had been so long hanging over England began. The **Angles**, the **Saxons**, and

the **Jutes** came over the sea in their ships, not as before, a few at a time, but in great numbers. They did not, as before, land at a place to plunder and to sail away again, but they landed upon our shores and stopped there with no thought of going back to their own country. All along the south coast of England their ships were to be seen.

7. A great number of the **Jutes** landed in what is now called the county of **Kent**. The **Saxons** landed on the shores of the **English Channel**, and the **Angles** upon the east coast of **England**, in the part which we now call the counties of **Lincoln**, **Norfolk**, and **Suffolk**.

8. The poor Britons found themselves quite unable to resist these fierce enemies, or to drive them out of the land. Many a battle took place, but bit by bit the Britons were driven further and further back from the coast, and the Saxons made themselves masters of the country which they had taken.

9. It is said that among the earliest Saxon leaders who came over were two great chiefs named **Hengist** and **Horsa**, who landed in **Kent** and marched with their armies towards **London**.

10. The story goes that a great fight took place upon the **River Medway**, at a place called **Aylesford**, and that in this battle **Horsa** was

killed (455). It is not quite certain whether the story of Horsa be really true; but one thing is plain, and that is, that a great fight took place between the Saxons and the Britons, in which the Britons tried to prevent the Saxons crossing the River Medway and getting to London, and that in this fight the Britons were beaten.

CHAPTER III.

The Ford of the River Medway.

1. It is interesting to remember that over and over again battles have been fought upon the River Medway, for just the same reason as this battle of which I have been talking about between the Saxons and the Britons. If we look at the map we shall see that the part of England which is closest to Europe is the county of **Kent**, and that anyone who lands in the county of Kent and wants to get to London will have to cross the **River Medway**.

2. He will not try to cross where it is very broad, but he will be forced to go up as far as **Chatham**, where the stream is narrow, and where there is now a bridge over it. The easiest

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ROCHESTER CASTLE AND THE MEDWAY.
(From a Photograph by J. Valentine and Sons, Dundee).

and the shortest way from the coast of Kent to London is across the Medway at Chatham; and it is for this reason that, all through English history, those who wanted to defend London against an enemy have made a great fortress at **Chatham**.

3. If we go to Chatham now we can still see what is left of the fortresses which our forefathers built at different times. The **Romans**, who were very great soldiers, always knew which was the best place for a fortress, and they were the first to make a great "**Camp**" close to Chatham. The towns of **Rochester** and **Chatham** touch each other. Now "**Chester**," as we read in Story One, Chapter IV., is really a Latin word for "a camp," and we know, therefore, from the name that there was a Roman camp at Rochester.

4. After the Romans had gone, the **Britons** in their turn made a strong fortress at Chatham, and when the Saxons came, this fortress prevented them crossing the river at this place. They were forced to come up the bank of the river till they reached Aylesford.

5. Then the **Saxons** in their turn built a strong fortress at Chatham, and after them the **Normans**, of whom we shall read later on, built a great stone castle, of which there is a picture on the last page, and which, though it is in ruins, can be seen at the present day.

6. After gunpowder was invented, the Norman castle was not strong enough to defend the crossing of the Medway, and another fortress, built of earth and brick, was made in its place. The greater part of these earth and brick walls still remain, and we can see them any day if we go to Chatham. And now, quite lately, a new fortress has been built all round Chatham to prevent enemies crossing the Medway, and to keep safe the ships of war which lie at Chatham.

7. And so you will see that though times have changed, and though many years have gone by, the reason which made the Britons defend the Medway in the time of Hengist and Horsa, more than fourteen hundred years ago, was a reason which makes us defend it with a great fortress in the days in which we live.

SUMMARY OF STORY THREE.

After the Romans had gone away, other enemies came into Britain. These were the Saxons, the Angles, and the Jutes. First they came in small numbers, then many of them came. They defeated the Britons at Aylesford, and took their land from them.



STORY FOUR.
THE SAXON CONQUEST.

CHAPTER I.

Saxons and Britons.

1 I AM not going to tell you at great length how the Angles, the Saxons, and the Jutes spread over the whole of Britain. It did not happen in a year, or, indeed, in many years. Fierce battles were fought, in some of which the Britons won the victory. But every time that the new-comers were beaten, they waited till fresh ships could come over the sea, bringing more of their friends to help them. At last the long fight was over, and the Britons were beaten.

2. The fight between the **Saxons and the Britons** was very different from that which had taken place five hundred years before between the **Britons and the Romans**. The Roman armies had beaten the people of Britain, and made them obey the laws of Rome. But the Britons who remained in their land had learnt to live peaceably and quietly under the Romans. Many of the Romans married British wives, and

the Romans taught the Britons many good things which the Britons were quite ready to learn.

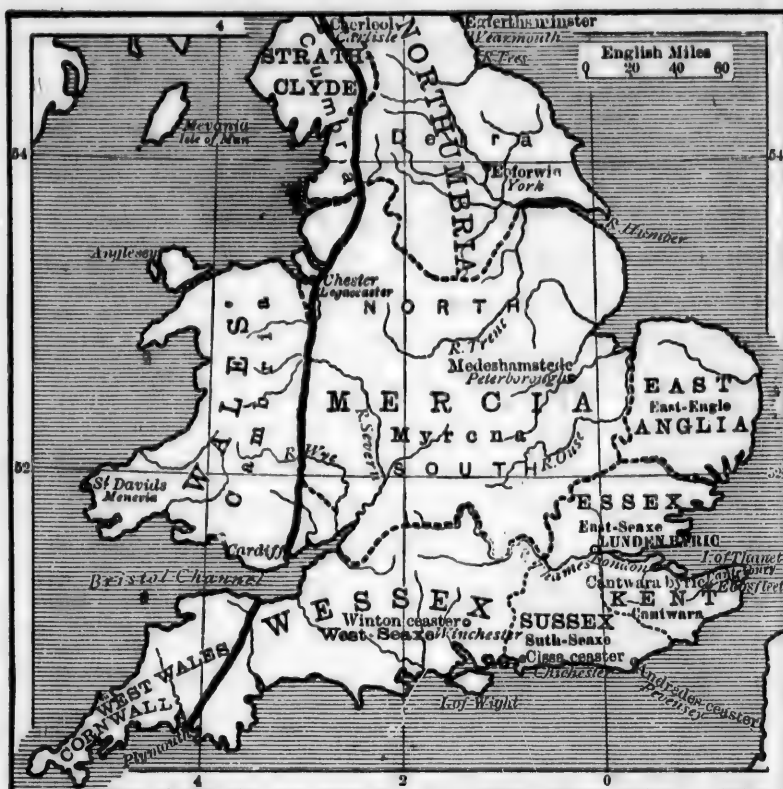
3. But it was quite different when the Saxons came. They did not spare their enemies; they drove all before them, and those who did not fly they put to death. They took the lands of the Britons for themselves, and drove from them all those who had formerly lived on them. And so it happened that at the end of the long fight between the Saxons and the Britons, nearly the whole of England was inhabited only by the Jutes and the Angles, and the Britons who had been left alive were shut up in a small part of this island.

4. If we look at the map on the next page we shall see a broad line which runs down one side. This line runs from **Carlisle** to **Chester**, from **Chester** to **Cardiff**, and from **Cardiff** to **Plymouth**. On the left hand—that is to say, on the **west** side of this line—we shall see marked **Cornwall**, **Wales**, and **Strathclyde**. We know **Cornwall** and **Wales** nowadays, but we no longer know anything about **Strathclyde**. **Strathclyde** is really that part of England and Scotland in which the counties of Cumberland, Westmoreland, Renfrew, Lanark, Ayr, Dumfries, Kirkcudbright, and Wigtown now are.

5. It was into these three parts of our island

that the poor Britons were pushed by the Saxons, and you will see how this came about.

6. The Saxons, the Jutes, and the Angles



MAP OF ENGLAND SHOWING THE DIVISION BETWEEN THE SAXONS AND THE BRITONS.

came over from Europe and landed on the east side of England. As they pushed the Britons before them, it was only natural that they should

e Saxons,
e Angles

at last push them up against the farthest edge of the island; and thus it was that the Britons came to be found in Wales, Cornwall, and Strathclyde only. Many of those who live now in these parts of the kingdom are descended from the ancient Britons.

CHAPTER II.

Names New and Old.

1. I TOLD you that the invaders who came over to fight against the Britons were called **Jutes, Angles, and Saxons**. Let us see if we know anything about them nowadays. We certainly do not know the name "**Jutes**" in England, but if we were to go across the sea to **Denmark**, to the land from which the Jutes came, we should find a place called **Jutland**, or the land of the Jutes. So the name of the Jutes is not yet forgotten.

2. Do we know any people in England called "**Saxons**"? No, we do not. We know of **Saxons** who live in the **Kingdom of Saxony**, which is in **Germany**, but we know of no Saxons in England. Some of us have perhaps heard English people spoken of as **Anglo-Saxons**.



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That means people who are descended from the **Angles** and **Saxons** together; so though we do not use the word "**Saxons**" now when we talk of English people, we do often use the word "**Anglo-Saxon**."

3. And now we come, last of all, to the **Angles**. Do we know anything of them in England now? We have seen that there is a country called **Jutland**, and that there is also a country called **Saxony**, the land of the Saxons. Is there also an **Angleland**, the land of the **Angles**? Yes, certainly there is. It is true we do not call that land "**Angleland**," but we call it something so very like it that you will guess in a moment what that country is.

4. If instead of **Angleland** we say "**England**," we shall see at once that the **Angleland** to which the **Angles** came is the **England** in which we live, and whose name is so famous throughout the world. It is to the **Angles** that we owe the name of our country, and the great **English language** which we all speak.

5. The Saxons, who drove out and defeated the Britons, were heathen, and worshipped idols. Their gods were called **Thor** and **Woden**, **Freia** and **Tu** or **Tuesco**. These were their chief gods, and there were many others besides. It is many hundreds of years ago since anybody living in

England worshipped Thor and Woden, or Freia, or Tuesco. We shall read in this book how the Saxons became Christians, and how they gave up their belief in their old gods.

6. But though we who live in England no longer worship the gods of the Saxons, it would not be true to say that we have forgotten all about them. On the contrary, hardly a day passes on which we do not mention the name of one or other of them. This seems strange at first, but it is quite true. If a teacher says to his class, "We will take English history on *Tuesday*, *Wednesday*, *Thursday*, and *Friday*," he is really giving the names of four of the old gods of the Saxons. You will soon see what I mean if you think over the names of the days of the week for a little.

7. What does *Tuesday* mean? It means **Tuesco's day**, which we have cut short and made into *Tuesday*. It is not hard to guess that *Wednesday* is the same thing as **Woden's day**. **Thor's day** only needs to be altered by one letter to become *Thursday*; while *Friday*, as we can guess in a moment, is the day of the goddess **Freia**.*

8. And so we see that when we speak of the

* *Sunday* is, of course, the day of the Sun; *Monday* the day of the Moon; while *Saturday* or "*Sæterday*" means "*Saturn's*" day.

days of the week, we are really going back far into the history of England, and are using words and names which were first brought into England by the fierce Saxons who landed on our shores with Hengist and Horsa.

9. I think it seems to make history more real when we find out things like this. They show us that we have really and truly come down from the Saxons who landed in England fourteen hundred years ago ; and the very words which Hengist and Horsa and their followers used then we use every day when we speak to one another.

CHAPTER III.

Our English Counties and their Names.

1. For a long time the Angles, the Saxons, and the Jutes kept separate from one another. There was not one great Saxon people in England, but a number of small tribes, each tribe under its own king or chief. If we want to know the names of some of these nations or tribes, we have only got to look at the map. But, you will say, how can we find these names in the map ? There were no atlases in the time of the Saxons ; and all these

nations and tribes have come to an end long ago, and their names will not be marked in any map of England which we have now.

2. Let us see. If we go back to the old Saxon histories, we shall find that some of the Angles landed on our shores near where the town of Yarmouth now stands. They divided into two tribes; some of them went north, and some of them stayed where they were or went south. Those who went north were called the "**North folk**," those who stayed in the south were called the "**South folk**."

3. Then we find that the Saxons, like the Angles, divided themselves up into several tribes: some went south, some west, some east, and a fourth tribe was to be found in the middle of the other three, and soon people began to talk of the country of the **South Saxons**, the **West Saxons**, the **East Saxons**, and the **Middle Saxons**. Then, too, we read of a tribe which was called the "**Dorsætas**," and of another which was known as the "**Wiltsætas**," and there were many other tribes whose names I might give if this book were longer than it is.

4. Now it will be said that however long we look upon the map of England we shall never find marked upon it the country of the "*North folk*" and the "*South folk*," of the "*West Saxons*"

or the "*East Saxons*," the "*Wiltscætas*" or the "*Dorscætas*." It is quite true that we shall not find these very names, but we *shall* find names so very like them that it does not require to be very clever to guess that they are really the same. We have not the country of the "*North folk*" and the "*South folk*," but we shall find the counties of "**Norfolk**" and "**Suffolk**" on the map in a moment. We do not talk of the "*Middle Saxons*," the "*East Saxons*," or the "*South Saxons*," but we do talk of "**Middlesex**," "**Essex**," and "**Sussex**."

5. And in the same way, though we have not got the "*Wiltscætas*" nor the "*Dorscætas*," we all know something about the counties of "**Wilts**" and "**Dorset**." So you will see that, though more than a thousand years have passed since the Saxons first came to live in England, and first gave Saxon names to the places in which they lived, we have never forgotten those names, but still use them every day, just as the Saxons did who first gave them to us.

SUMMARY OF STORY FOUR.

The Angles and the Saxons have left their names in England. "England" really means "Angle-land." The name of the South Saxons is still kept in the word Sussex, of the East Saxons in Essex, and so on. The Saxons were heathens. The names of the days of the week which we use now are taken from the names of the heathen gods of the Saxons.

The names of many of our English counties still tell us in what parts of England the Saxon tribes first settled.

STORY FIVE.

HOW THE SAXONS BECAME ENGLISH, AND HOW THE ENGLISH BECAME CHRISTIANS.

CHAPTER I.

Gregory and the "Angels."

1. WE read in the last story that the Saxons, when they first became masters of England, were heathens, and that they worshipped gods named Woden, Thor, and Freia. But we know that the people of England are now no longer heathens but **Christians**, who have learnt the story of **Jesus Christ**.

2. We are now going to read how it was that the Saxons changed from their old heathen religion and became Christians. It is a very beautiful and interesting story, and you shall read it in this chapter in almost the very words of the people who were living at the time when it happened, and who wrote down what they saw with their own eyes and heard with their own ears.

3. In Story Two we read how the Romans

went away from this country. At the time when the Romans went away, many of them were Christians; and in some places in England churches had been built by them. Many of the Britons also had become Christians. But when the Romans left England and the Saxons came in their place, the Roman churches were destroyed, and the Britons who had become Christians were nearly all put to death or driven out of the country.

4. For a long time England remained a heathen land; but at last a change took place, and this is how it came about. In the great city of Rome there lived, in the year 596, a good man named **Gregory**. Gregory was a bishop; and through his life he did all he could to teach people the whole story of Christ.

5. One day Gregory was walking in the streets of Rome, and as he walked he came to the market-place where slaves were sold; for at that time, and for many hundreds of years afterwards, men, women, and children were often sold as slaves, both in Rome and other places. Among the other slaves were some little children from that part of England which was then called "**Deira**," but which we now call **Yorkshire**. They were little fair-haired children, their faces were beautiful, and their skins were whiter than

those of the little Roman children who had become browned with the heat of the warm sun of Italy.

6. When Gregory saw the little English children, he went up and asked from what country



"GREGORY THE GREAT."

they came. He was told that they came from the island of Britain. Then he asked whether the people of Britain were heathens or had become Christians. He was told that they were still heathens. When Gregory heard this he gave a deep sigh. "Alas!" said he, "what a pity that such beautiful children as these should

come from a land where men have not yet learnt about Christ." Then he asked what was the name of the nation to which the children belonged. He was told that it was the nation of the Angles. "Rightly are they so called," said Gregory, "for they have the faces of angels."

7. Then Gregory made up his mind that someone should be sent to teach the Angles the story of Christ, and he looked about him to find the best man whom he could send over as a teacher or missionary. The person whom he chose was, named **Augustine**, who now is often spoken of as **Saint Augustine**.

8. Augustine lived in Rome, and had never been in England; but when he received the order to go from Gregory he went at once.

CHAPTER II.

The Story of Augustine.

1. THE story of Augustine and how he came to England is contained in a book written by an Englishman. The name of this Englishman is **Bede**. He was a very good and pious man. He

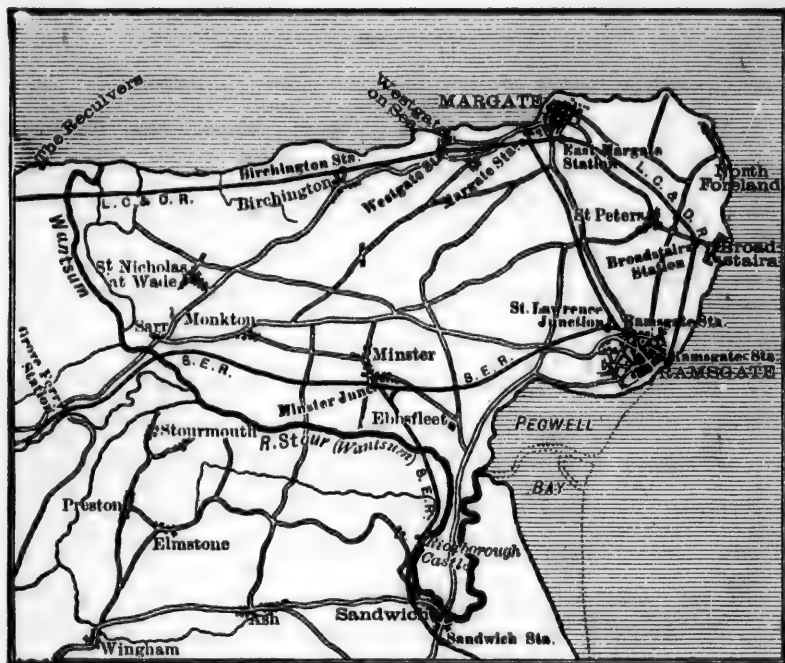
was not alive at the time when Augustine came over to England; he was not born until nearly a hundred years after Gregory had seen the little English children in the market-place in Rome. But Bede may easily have heard the story which he tells us from those persons who really saw the things happen about which he wrote.

2. This is the story as it is written by Bede the Englishman. At the time when Gregory sent Augustine to England, there was a king in that part of our country which we now call **Kent**. The name of this king was **Æthelbert** (560), and he had a wife named **Bertha**.

3. Now Bertha came from the land of the **Franks**, or, as we say now, from **France**, the land of the French. **Æthelbert** himself was a heathen, but Bertha was a Christian, and the king her husband allowed her to go to church, and to keep her own religion.

4. If we look at the map of Kent we shall see that in one corner of it there is a part which is called "**The Isle of Thanet**." It is in the Isle of Thanet that the towns of **Margate**, **Ramsgate**, and **Broadstairs** now are. In our own day the Isle of Thanet is a part of the county of Kent, but in the time of King **Æthelbert** it was really an isle or island, for there was a stream of water all round it, which separated

it from the rest of Kent. This stream, which was called the **Wantsum**, began near where the town of **Sandwich** now is, and ended near the place which is marked on the map as **The Reculvers**.



THE ISLE OF THANET.

5. People in the time of Æthelbert could sail all the way from Sandwich to The Reculvers. Now there is no longer any stream there, but there is dry land instead.

6. I have told you about the Isle of Thanet, because it was in the Island of Thanet that

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Augustine first landed when he came to England more than thirteen hundred years ago. Before he landed he sent a messenger to King Æthelbert to ask leave to come into his country. Perhaps the king would not have given him leave if it had not been that his wife Bertha was already a Christian. But Bertha, when she heard that Augustine was coming, was very pleased, and she persuaded the king to receive him kindly.

7. There is a place in the county of Kent called **Ebbsfleet**. It was here that Augustine, with forty companions, landed from the ship that brought him to England. He did not at once go to King Æthelbert, but he sent one of his friends to tell the king that he had brought him a most joyful message, and that he had come to tell him about the true and living God.

8. When the king got the message, he made up his mind that he would go and hear what Augustine had to tell him. He went to the Isle of Thanet and sent for Augustine to come to him. He sat on a chair in the open air when Augustine came. He would not go inside a house, for he did not understand what it was that this new teacher had come to tell him, and he feared that there might be some plan to do him harm or to kill him; he would therefore only let Augustine speak to him out-of-doors.

9. Then Augustine and those who were with him came before the king. As they came they sang and prayed, and then Augustine told the king about the new religion and about the story of Christ.

10. The king heard him in silence, and when Augustine had finished, Æthelbert said, "Your words and your promises are very fair; but as they are new to us, and as we are not certain what they mean, I cannot agree with them now, nor can I give up the religion of my people . . . but because you have come to my kingdom from so far off, and because I believe that you really mean to say what is right, and to do what is good, I will be kind to you and will take care of you, and will let no one do you harm. If you can make people believe you, I will not prevent you."

11. Then the king told Augustine that he might stay in the city of **Canterbury**, which is in the county of Kent, and not very far from the place where Augustine had landed. So Augustine and his followers went to the town of Canterbury, and there they built a church, and lived for some time, teaching and preaching to the people.

12. Soon the people began to find out that the strangers were good men, and that they not only

taught what was good, but that they lived good and honest lives. Then many of the people began to believe the words of Augustine and to become Christians; and before very long Æthelbert himself became a Christian, like his wife Bertha, and in a few years all the English people in the kingdom of Æthelbert became Christians.

13. This is the story of the coming of Augustine to England, and of his teaching the story of Christ to the English people. Canterbury was the first place in which a church was set up, and to this day a great cathedral stands in the city of Canterbury upon the place on which Augustine and his companions from Rome first taught the story of Christ thirteen hundred years ago.

CHAPTER III.

The Story of King Edwin and Paulinus.

1. THE kingdom over which King Æthelbert ruled was in that part of England which we now call the county of **Kent**. While Æthelbert was alive his kingdom was strong, for he was a wise and powerful king; but after he was dead the chief power in England went to another king

who lived in quite a different part of the country. The king of whom I speak was called **Edwin, King of Northumbria** (617); and Northumbria, as we can easily guess, was in the northern part of England, which we now call the county of **Northumberland**.

2.. King **Edwin** married **Æthelburga**, the daughter of King **Æthelbert** of Kent. You will remember how Bertha, the wife of King **Æthelbert**, persuaded her husband to send for Augustine and to become a Christian. In the same way, **Æthelburga**, who, like Bertha, was a Christian, persuaded King Edwin to send for a teacher who could tell him about the new religion. The teacher whom Edwin sent for was called **Paulinus**. Paulinus came and preached to the king and to his councillors.

3. Bede tells us some interesting stories about King Edwin and Paulinus. Bede, you will remember, was the writer who has given us an account of Augustine coming to England. There was a man at the court of King Edwin whose name was **Coifi**. He was a heathen, and was the high priest of the country. Now when the high priest had heard what Paulinus had to tell, he learnt that the gods in whom he had believed were false gods.

4. Then he went to King Edwin and said to

him, "O king, I advise you at once to give up your false gods; and I advise you, in order to show that you do not believe in them any



COIFI THROWING HIS SPEAR AGAINST THE TEMPLE.

longer, to break the idols which stand in the temples, and to burn the temples."

5. Then Edwin said that he would do as he was asked; "but who," said King Edwin, "is the right person to break the idols and to burn the temples?" Then the high priest said to the

king, "There can be no person more fit to do this thing than I myself."

6. Then Coifi mounted on a horse and fastened on a sword, and took a spear and threw it against one of the temples. This was to show that he no longer believed in the idol; for up to that time no one had been allowed to wear a sword or carry a spear when they went near a temple. Then he set fire to the temples and threw down the idols and broke them. And thus it was that Paulinus led Edwin to give up idols and to believe in Christ.

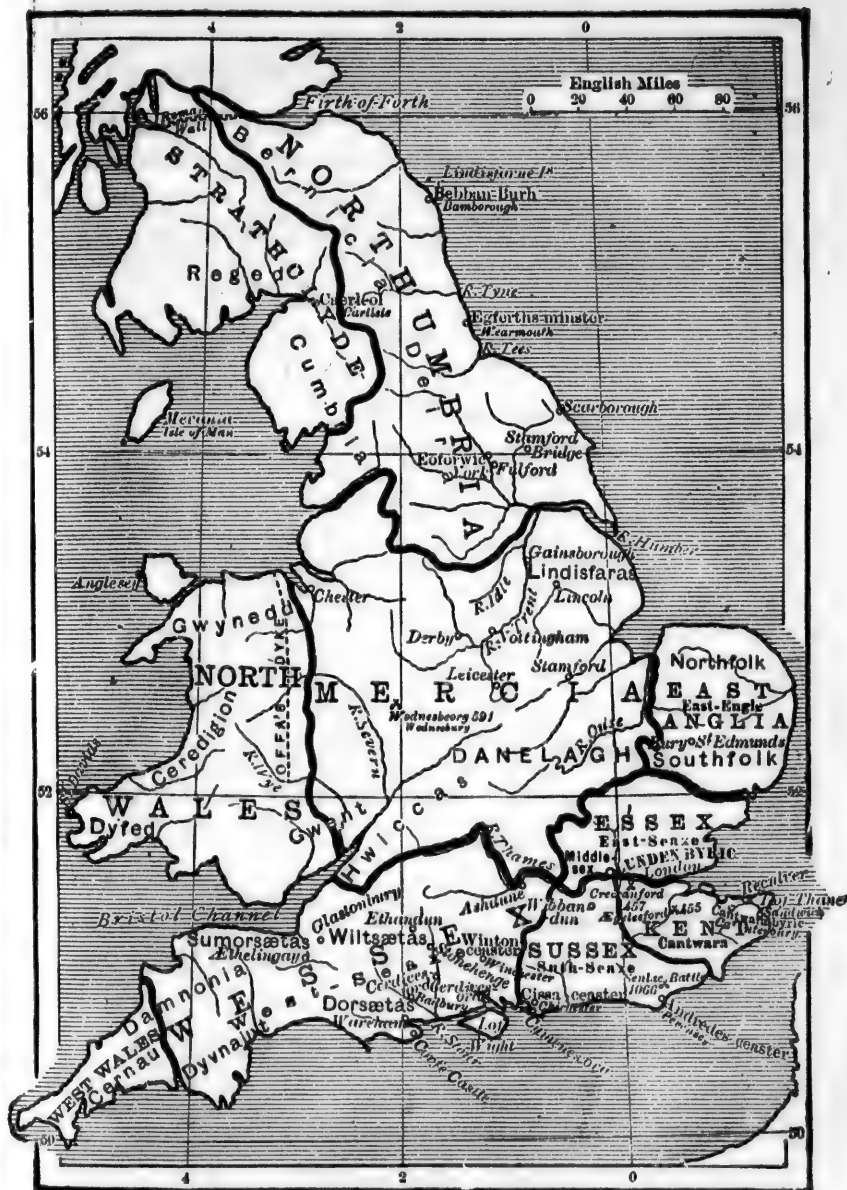
CHAPTER IV.

Cuthbert and Aidan.

1. AND so for a time the people of Northumbria became Christians. But all the people of England were not Christians by this time. Another kingdom had grown up close to the kingdom of Northumbria. This was called the kingdom of **Mercia**. If we look at the map on the next page we shall see whereabouts the kingdom of Mercia came. It came in the middle of England, and took in **Lincolnshire, Derbyshire,**

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THE ENGLISH KINGDOMS.

Cheshire, Warwickshire, Herefordshire, and some other counties.

2. The King of Mercia at the time about which we are reading was called **Penda** (626). He was a heathen, and he made war upon Edwin, the Christian King of Northumbria. Edwin was beaten and killed in battle; and for a time the people of Northumbria forgot the teaching of Paulinus and became heathens again.

3. But two new teachers came to them. One was **Aidan**, who came from Scotland; the other was **Cuthbert**, who was a very great and good man. The name of Cuthbert, or "**Saint**" **Cuthbert**, as he was often called, is not forgotten in England even in our own time. Many boys are called Cuthbert; and if anyone who reads this book bears the name of "Cuthbert," he will perhaps like to remember who the great man was from whom he takes his name.

4. When Cuthbert died he was buried at a place called **Dunelm**, or, as we now call it, "**Durham**," and a church was built over his grave. In later days this church became the great cathedral of Durham, of which you see a picture on the next page. It is one of the most wonderful and beautiful buildings in all England. It is called to this day the "**Church of Saint Cuthbert**." Cuthbert the teacher of

the Northumbrians died in the year 687, which is more than twelve hundred years ago.

5. Cuthbert was certainly a great man, and



THE INSIDE OF DURHAM CATHEDRAL, SHOWING THE NORMAN PILLARS.

so also was **Aidan**. The life of Aidan has been written, and from it we can learn that perhaps he really did as much to turn the people of England away from their heathen ways as Augustine, about whom we read in another story.

Aidan was one of those men who can always get other people to help them. When people find out that a man is in earnest, and cares very much about the thing he is doing, they become in earnest themselves, and are ready to work hard. A good teacher will always have good pupils.

6. Aidan's first pupil was **Oswald** (635), **King of Northumbria**; and we can read in history how Oswald helped his teacher Aidan. When Aidan first came to preach in England, King Oswald gave him a house to live in, on a little island close to the shore of Northumberland. The little island was called **Lindisfarne**. It was so near the shore that when the tide was low it was possible to walk from the island to the land upon dry ground, and without getting wet. When the tide rose again the island was once more surrounded by water. The island is now called "**Holy Island**."

7. Here Aidan lived, and from this island he went out to preach to the people of Northumbria. We are told that at first he could not make the people understand what he said, for he could only talk the language of the Scots, which was different from that of the people of Northumbria.

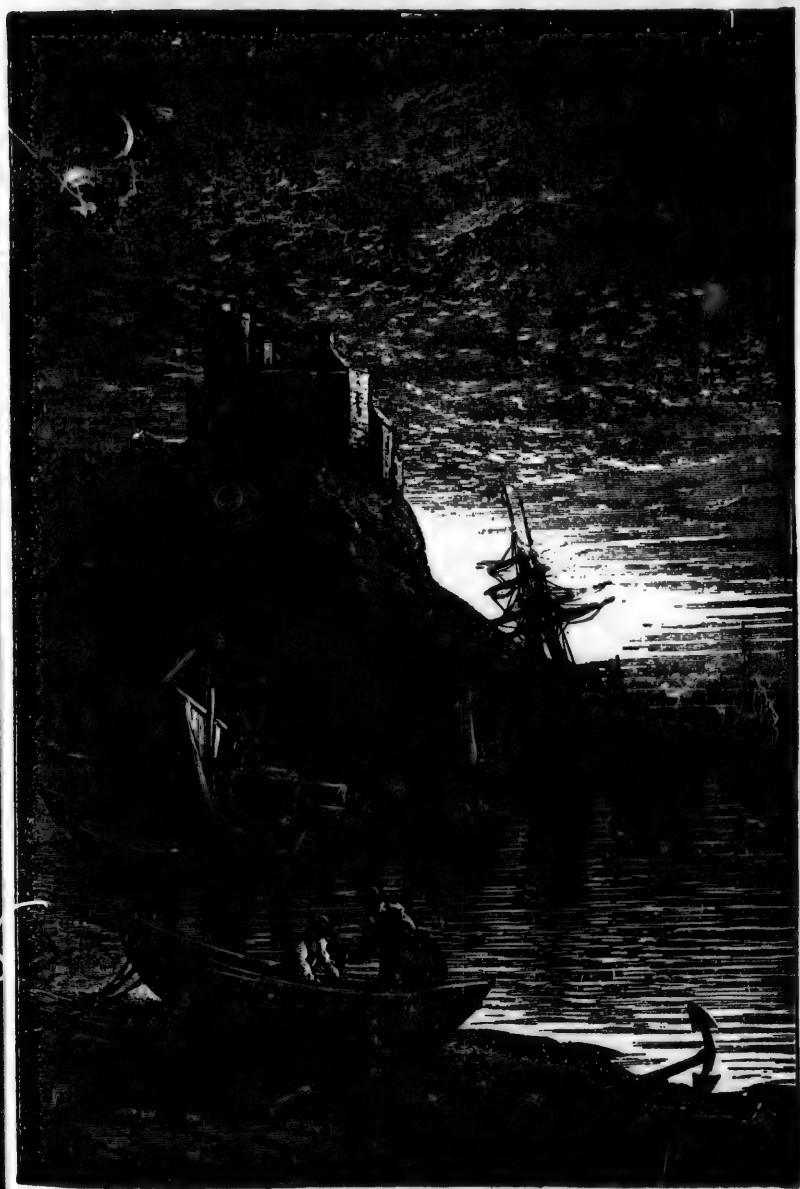
8. Then King Oswald came to Aidan and told him that he could understand the language of the **Scots**, for he had lived a long time in their

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HOLY ISLAND, OFF THE COAST OF NORTHUMBRELAND.

country. So then Aidan preached, and as he preached King Oswald translated all that he said into the language which the people understood. Bede, who tells us this story, says that it was delightful to see the king helping the preacher.

CHAPTER V.

Offa's Dyke.

1. DURING all the first part of the time when the Saxons were in England there were many different kingdoms; some of these, such as Kent and Northumbria, became great and powerful for a time, but each one met with misfortune in its turn. For a time Northumbria became powerful again under a king called **Oswy** (642), but it was not long before Northumbria had to give way to the people of **Mercia**. Mercia had several kings, of whom the two greatest were **Penda** (626) and **Offa** (755).

2. Offa, King of the Mercians, has been dead and buried for hundreds of years, but though he has been dead so long, his name is not yet forgotten in England; and this is how it comes to be remembered.

3. When Offa was King of Mercia, he fought a great many battles with the Welsh. Sometimes he marched with his army into Wales, and sometimes the Welsh, in their turn, marched into his country. At last Offa made up his mind that the Welsh should come into his country no longer, and, in order to keep them out, he set people to work to dig a long ditch and to build a wall of earth between his own kingdom of Mercia and Wales.

4. This long ditch stretched all the way from the **River Dee**, which is in the county of Cheshire, to the **River Wye**, which runs into the mouth of the **Severn**, in the county of Monmouth.

5. The great ditch was called "**Offa's Dyke**," or "**Offa's Ditch**." Years and years went by. Offa himself died and was forgotten; but to this day part of the work which he did still remains. There are places where the ditch and the wall of earth can still be seen, and English people living in Shropshire or in Herefordshire at this very day can walk along the bank which Offa, King of the Mercians, built, and which bears his name.

CHAPTER VI.

The Kingdom of Wessex.

1. Now there is one more kingdom which we must learn about. You will remember that we have read about the kingdom of **Kent**, the kingdom of **Northumbria**, and the kingdom of **Mercia**. The Kings of Kent, of Northumbria, and of Mercia were only kings of a part of England—none of them was king of the whole of England as **Queen Victoria** is now Queen of England.

2. It seems strange to think that there was a time when, instead of England, Scotland, and Ireland being one country, England itself was divided up into a number of little kingdoms, and Scotland and Ireland were quite separate countries. It would seem very strange nowadays if we had a King of Yorkshire, a King of Middlesex, and a King of Cornwall.

3. If we read our English history through from beginning to end, we shall find out how it was that England, Scotland, and Ireland all became joined together under the same king or queen. But now you must remember that we are reading about a time when there were many kings in England itself. The last we read about was

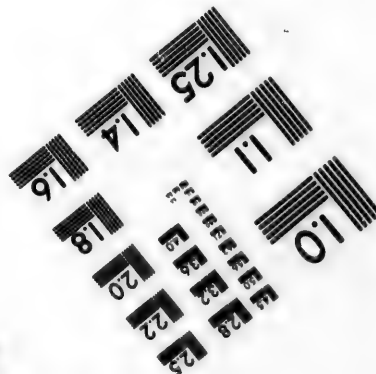
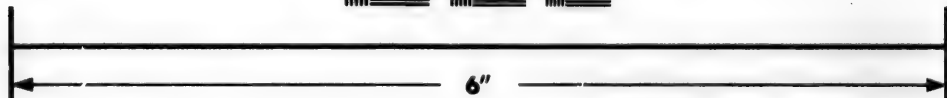
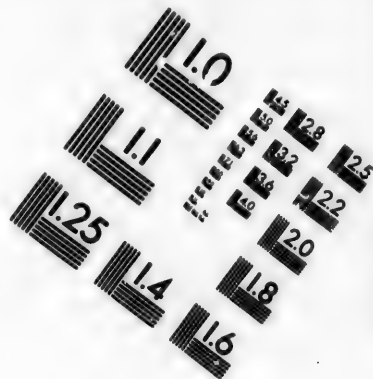
Offa, King of Mercia, and the next we come to is **Egbert (800), King of Wessex.**

4. If we look at the map we shall see that the kingdom of Wessex is at the bottom part of the map of England, or, as we say, it is *in the south* of England. It is not hard to understand what is meant by the name "**Wessex.**" It is short for "**West Saxon,**" and meant the country of the **West Saxons.**

5. We have some names very like it now. We have **Sussex**, the county of the **South Saxons**; **Essex**, the county of the **East Saxons.** Now let us come back to Egbert, who was King of Wessex after the death of Offa, King of Mercia.

6. There were other kings of Wessex before the time of Egbert, but the reason I tell you about Egbert, and not about the others who came before him, is this. Egbert was a great soldier, and when he became king he set to work to fight against the other English kings.

7. First, he fought against the kings of Kent, Essex, and Sussex, and made their kingdoms part of his own kingdom. Then he had a great fight with the King of Mercia, and at last he beat him too. Then there was only Northumbria left; and when the people of Northumbria saw how great and strong Egbert had become, they agreed to submit to him and to obey him.



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8. Now you will see, if you look at the map, that Egbert was king of nearly all England, for he was king over Wessex, Mercia, and Northumbria, and this is why I want you to remember his name. Egbert was the first king who reigned over the whole of England.

SUMMARY OF STORY FIVE.

The Saxons when they came to England were heathens. The first person who taught the Saxons the story of Christ was Augustine. Augustine was a good man sent by Gregory, Bishop of Rome, to teach the people of England. It was after he had seen some little English slave children in the market at Rome that Gregory made up his mind to send Augustine to England. Augustine landed in the Isle of Thanet. He was kindly received by Æthelbert, King of Kent, whose wife, Bertha, was a Christian. Before long, Æthelbert and his people became Christians also. Augustine lived at Canterbury, where he built a church.

Edwin, King of Northumbria, was the next English king to become a Christian. His teacher was Paulinus. King Edwin burnt the heathen temples, and the idols which were in them.

Two great Christian teachers came after Paulinus; one was Aidan, who came from Scotland, the other was Cuthbert, who built the church at Durham, which is now Durham Cathedral. Oswald, King of Northumbria, helped Aidan when he preached to the people.

Penda and Offa were two powerful kings of Mercia. They conquered Northumbria, and for a time were the greatest kings in England. A great ditch cut by Offa, called Offa's Dyke, can still be seen.

The kingdom of Wessex became the strongest of all the kingdoms in England after the death of Offa, King of Mercia. Egbert, King of Wessex, claimed to be king over all England.



STORY SIX.
THE NORTHMEN.

CHAPTER I.

The Coming of the Danes.

1. THE story of the kings who came after King Egbert is much more interesting than the story of those who lived before him. But before we begin the story of these kings and of the events which took place during their time, we must leave the history of the Saxons for a short time, and must say something about another people who have a great deal to do with the history of England.

2. The people of whom we are going to read were called the **Danes**, and the country from which they came is now called **Denmark**.

3. If we were to take a steamer from Edinburgh in Scotland, or from Newcastle in Northumberland, and sail straight away across the sea towards the east, we should come, after about twelve hours, to a country upon the other side

of the sea in which there live people who are very much like English people to look at, but who speak a language which is not English. This land is **Denmark**, and the people who live in it are the **Danes**, and the language they talk is **Danish**.

4. Most of us know that it was from Denmark that the **Princess of Wales** came. She is the daughter of the King of Denmark. It was from this same country of Denmark long ago that many of the Danes of whom I am going to tell you in this story came.

5. Some of them came not from Denmark, but from **Norway**, and they are often spoken of in the old books as the **Northmen**. The Northmen, or Danes, were great sailors. They lived on the islands and on the shores of Norway and Denmark. The country in which they lived was wild and bare, and it is not wonderful that the Northmen longed to sail over the sea to some richer land than their own.

6. They were a cruel, but brave people, fierce in war, and eager for plunder. Each year they sailed in their long ships further and further from home. It was not long before some of their ships reached the coast of England.

7. They soon found that England was a richer and a pleasanter country than their own, and

their first thought when they landed was to kill the English, to take from them all that they possessed, and to sail back again to their own land with the plunder which they had taken.

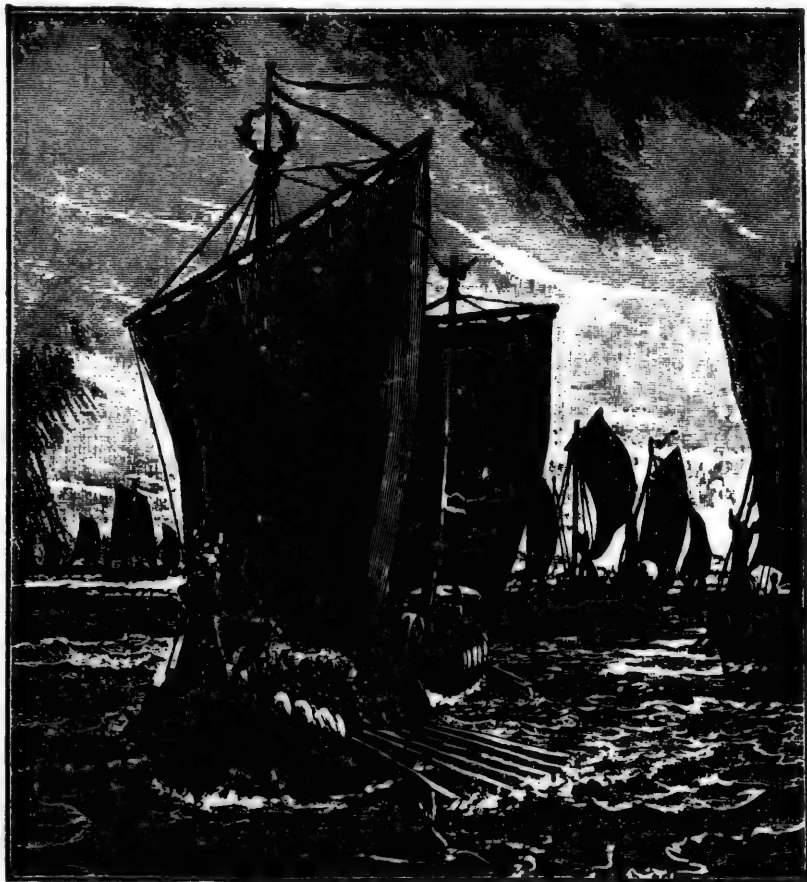
CHAPTER II.

The "Keels" of the Northmen.

1. SHIP after ship sailed across the sea, and soon the English began to know too well the ships of their terrible enemies. When they saw the Danish ships coming, they fled from their homes into the woods, or took refuge in some strong town.

2. Soon the Danes began to act on a new plan. They no longer came only to plunder and to sail away again, but they stopped in England and made their homes there. Their long ships sailed into all the rivers on the east side of England; and when the Northmen had landed, they built strong forts to protect themselves, and marched out against the English, destroying their towns, killing all persons who could not escape, and taking cattle and everything of value they could find.

3. It must have been a terrible sight for the English to see the Danish "long-ships" or



THE "KEELS" OF THE NORTHMEN.

"keels" as they came up into the river-mouth. At the front of each great ship was a tall prow, which was often made into the figure of a dragon

or some other fierce animal. On the mast was spread a broad painted sail, which swelled with the east wind as the ship swept through the water.

4. If the wind blew off the land the ship was driven forward by the long rows of oars on either side, worked by the strong arms of fifty rowers. On the outside of the ship hung the bright shields of the Danes ; and in the ship itself could be seen the fierce Northmen, armed with their heavy axes and spears, and with their standards in their midst.

5. The standards themselves seemed to tell of the fierce, cruel men who bore them. Sometimes they were in the form of a raven or an eagle, sometimes of a serpent or dragon, sometimes of a bear or wolf. No wonder that the fear of the Danes was great, and that the news of their coming spread terror through the land.

6. Nor was it only in England that the Danes came. Some of them sailed to the north, and came to the coasts of **Scotland**. Others sailed away to the south until they came to **France**. There they landed and set up a kingdom of their own.

7. We must not forget about these Northmen who sailed to the south and landed in France, because we shall read about them again further on in our English history. When we

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come to them we shall find they are called not **Northmen** but **Normans**; and when we read the story of the Normans at the end of this book we must remember who they were and where they came from.

CHAPTER III.

The Fury of the Northmen.

1. BUT the Northmen whom I want to speak about now are those who came to England, not those who went to France. It was in the time of King Egbert, of whom we read in the last story, that the Danes or Northmen began to come to England; but it was not till the time of Egbert's son **Æthelwulf** (837) that they came in great numbers. It was in his time that the Danes sailed up the River Thames and plundered **London**. This was a grèat blow to the English, and they determined to try and get rid of their terrible enemies once for all.

2. King **Æthelwulf** marched against them with a large army, and a fierce battle was fought at a place called **Ockley** in Surrey, and the Danes were beaten, and for a time it seemed as if England would be freed from them.

3. But, alas! this was not to be. More ships came across the sea; and this time the Danes found friends among the Welsh, who were only too glad to find someone to help them against their old enemies the English.

4. From this time, for more than a hundred years, the history of England is full of stories of battles with the Danes, and of accounts of the misery and suffering of the people of England. It seems strange that Danes and English should have been such bitter enemies, for really they belonged almost to the same people. They both came from the northern

part of Europe; and the Danes spoke a language not very unlike that which was spoken by the English.

5. But, by the time of King Æthelwulf, the English were very different from what they had been when their forefathers first landed in



A "NORTHMAN."

England. They were Christians, and, moreover, had ceased to be wandering tribes. They had become rich, and settled; and already they had learnt to make good laws, and to live at peace among each other.

6. But the Northmen who now came over the sea were still heathens. They cared for no laws, they wandered from place to place in search of plunder, and they knew neither pity nor justice. So great was the terror of the Danes among the English that it became the custom to put into the prayers which were made in the churches this prayer, "*From the fury of the Northmen, good Lord deliver us.*"

7. Now that we know something of this terrible people, we must go back to the story of the English, and must learn how a great Englishman arose who saved his country in a time of trouble, and who prevented the Danes from becoming masters of the whole of England.

8. The name of this great Englishman was **Alfred**, and the next Story is the story of King Alfred.

SUMMARY OF STORY SIX.

It was in the time of King Egbert that the Danes first began to come to England. The Danes were sometimes called "Northmen." They came across the sea from Denmark and Norway. Where they landed they robbed the English and burnt their houses. Some of the Danes went to Scotland and some to France, but the greatest number landed in England. Æthelwulf, son of Egbert, beat the Danes at Ockley, but the Danes did not cease coming to England.

STORY SEVEN.

ALFRED THE TRUTH TELLER.

CHAPTER I.

Alfred's Boyhood.

1. **King Alfred** (871) was the youngest son of **Æthelwulf**, King of **Wessex**. He was born in the year 849, which is over a thousand years ago. When he was young, no one ever thought that he would become king, for his three brothers all had a right to come to the throne before he did. But it so happened that though each of his three brothers became king in turn, each of them died a very short time after he had come to the throne. And so, after all, Alfred became King of the West Saxons.

2. We must remember that **Egbert**, King of the West Saxons, who was Alfred's grandfather, had made himself king over very nearly the whole of England; but between the time when Egbert was king and the time when Alfred came to the throne there had been a great change; for,

as we read in the last Story, it was during this time that the Danes had begun to come in large numbers into England. They had become so powerful and so numerous that King Alfred, when he came to the throne, instead of being a powerful king like his grandfather Egbert, had for many years to fight hard for his own life, and to protect his own kingdom of Wessex.

3. We shall see in this Story how bravely he fought, and how in the end he gained a great victory.

4. But before we come to this part of the Story, we must learn something about Alfred when he was a young man, and before he became king. We shall always find out, when we come to read about any great man or great woman, that there is a great deal which we ought to know about what happened to them when they were young.

5. It is what boys and girls learn when they are young that makes a difference to them when they grow up to be men and women; and so we must try and find out something about King Alfred when he was a boy before we can properly understand what he did when he became a man. It is a most fortunate thing that we really know something about Alfred's life when he was a boy. Although he lived a thousand years ago,

books were written in his time which tell us what he did, and what he said, and what he learned. Some of these books were written by Alfred himself, for Alfred was a great scholar.

6. It seems strange nowadays to think that any grown-up person should not be able to read or write easily, especially if he happen to be a great person like a king; but in the time of King Alfred very few people could read or write, and there have been kings of England who, though they were great soldiers and very clever men, could not even write their own names. But Alfred learned to read and write when he was quite young, and was always a great lover of books.

7. Alfred also learnt, as he grew up, many other useful things. He had a tutor who taught him Latin. This tutor was named **Swithin**, and was Bishop of Winchester. I daresay a good many of us have heard of Swithin, or "**Saint Swithin**," as he is often called. 'The 15th day of July is called "**St. Swithin's Day**," and there is a saying that if it rains on St. Swithin's Day, there will be forty days wet to follow. I expect very few people who talk about St. Swithin nowadays know that he was the tutor who taught King Alfred when he was a young man.

8. But Swithin taught his pupil other things

besides Latin—things which were more useful than Latin. He taught Alfred to be true and just in all his dealings, to love what was right, and to speak the truth.

9. There is one name by which Alfred was called by both his friends and his enemies. It is a name that should not be forgotten, for it was one of the greatest and most honourable names that could be given to a king, or to any other man. He was called Alfred, the "**Truth Teller.**"



CHAPTER II.

What the King Learnt.

1. THERE is not room here to tell all that has been written about King Alfred when he was a boy; but there is one thing that must not be left out, for it helps us to understand how Alfred became a great and wise king.

2. There is a saying that "*Home-keeping youths have ever homely wits,*" which means that boys who always stay at home and never travel about will learn little of what is going on in the world, and will sometimes be very ignorant.

3. It is a very good thing for a man or a woman to know something about the way in which other people live, and to learn something about foreign countries and foreign ways. People sometimes say very foolish things about foreigners and about foreign countries, because they really do not know anything about them, and have never been in them.

4. Sometimes we hear people speak about Frenchmen or Germans as if they were all very ignorant or stupid or bad people, quite-unlike English people, and quite unfit to be treated like English people.

5. When we hear people talk like this, we

may generally be sure that they know very little of the people whom they are talking about, and that they have probably never lived in either France or Germany. If they had lived in either France or Germany, they would know what great countries they are, and would understand that, though Englishmen perhaps do some things better than Frenchmen and Germans, there are many things that Frenchmen or Germans can do better than we can.

6. Perhaps if King Alfred had stayed at home at Winchester all his life, he would have grown up a "home-keeping youth with homely wits," and would have been much less able than he was to govern his country wisely. But, luckily for Alfred, he was sent when he was quite a young man to travel in France, and there he met many learned and wise men, and there he learnt a great deal that was useful to him after he became king.

7. While he was still a young man, Alfred learnt many other things which were useful to him when he grew up. He was fond of music, and learnt to play upon the harp. We have already seen that he learnt to read and write, and that he learnt Latin from his tutor Swithin.

8. Nor did he forget to learn those things which strengthened his body, as well as those

things which were good for his mind. He practised shooting with the bow; he learned how to use his sword, how to ride, and how to hunt. In a time of war and danger such as that in which Alfred lived, it was wise for a man to learn how to fight well, in case he had to defend



A HARP OF THE NINTH CENTURY.

himself or his country. And so Alfred grew up a strong and brave man, fit to be the king of a strong and brave people.

9. It was a good thing that Alfred had learned to fight when he was young, for as he grew older he had plenty of fighting to do. While he was still quite young all his brothers died, and he became king. At that time he was only twenty-two years old, and it seemed very unlucky for the

country that at a time when it was in such great danger it should only have a young king who had just come to the throne. Indeed, the time was one of great danger for England.

CHAPTER III.

Alfred's Defeats and Victories.

1. THE Danes, who for a time had been beaten back, began to come over in larger numbers than ever. Their long ships sailed into every river along the east coast of England, and into many harbours on the south coast. They had taken **Northumbria** and **Mercia**, and Alfred had not been king more than a month when they marched against his own kingdom of **Wessex**. It seemed as if all England would be taken by the Danish armies. Alfred alone with the people of Wessex was left to fight against them.

2. Many were the battles that were fought. Sometimes Alfred was victorious, sometimes the Danes were victorious. But at last the Danes came on in such numbers that Alfred's soldiers no longer dared to face them, and they either fled

away, or gave in to the Danish chiefs. Poor Alfred, deserted by his army, was forced to fly and hide himself from his fierce enemies.

3. For a long time he lived with a few of his most faithful followers in the marshes near **Athelney**, in Somerset. At last, in order to escape being taken and killed by the Danes, he was obliged to dress himself like a peasant, and to serve a shepherd who lived in a little hut among the marshes of Athelney. It seemed as if all hope of Alfred ever becoming king again was gone. But we shall see that there were better days to come.

4. While Alfred was hiding in the shepherd's hut, the Danes came with an army into **Devonshire**, which is the next county to Somerset. The Devonshire men went out to fight against the Danes, and beat them. When Alfred heard that the men of Devon had won the victory, he came out of his hiding-place, and, calling together his friends, he once more put himself at the head of the people of Wessex.

5. Many fierce battles were again fought between the English under Alfred and the Danes under their different chiefs. In some of these battles Alfred was victorious; in some of them the Danes won the day.

6. One great battle was fought near **Uffington**,

in Berkshire. The English won the day, and, when the fight was over, Alfred's soldiers thought they would make some mark which for ever afterwards should remind people of the battle.

7. All the hills near Uffington are made of white chalk, and on the top of the chalk there is fine, short green grass. The soldiers drew out upon the grass the figure of a great horse. Then they cut away all the turf up to the edge of the figure of the horse, so that the white chalk underneath showed through. In this way they made a big white picture of a horse, which could be seen upon the hillside from a long way off.

8. It is now a thousand years since Alfred's soldiers first cut the white horse in the turf after their battle with the Danes. But ever since that time the white horse has been taken care of, and the grass has been kept from growing over it, so that it is still white and clear.

9. And now in our own day, as we go down in the railway train from London to Exeter, if we look out of the window between Didcot and Swindon, we can still see the white horse high up on the hillside. The valley below is called the "**Vale of White Horse**" up to this very day.

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THE "WHITE HORSE," NEAR UFFINGTON.

CHAPTER IV.

How Alfred Beat the Danes.

1. At last both Alfred and the Danes got tired of fighting against each other, and they agreed to make peace. The Danes promised to leave to King Alfred his kingdom of Wessex, and Alfred promised to give up to the Danes a great part of England for themselves, if they would be peaceable and stop fighting against him. Guthrum, the chief of the Danes, was baptised, and became a Christian.

2. But it was a bad plan to trust the Danes, for they nearly always broke their promises. Besides, fresh Danes kept coming over the sea from Norway and Denmark, and the newcomers cared nothing for the promises which had been made by those who were already in England.

3. And thus it happened that King Alfred soon had to begin fighting again. The Danes came in their ships and landed near **Exeter**.

Then, after they had been beaten in a great battle, they sailed away and landed again near London.

4. Alfred soon saw that so long as his enemies could sail wherever they pleased over the sea he could never beat them altogether, for they could always go faster by sea than he could go by land; and, if he went with his army to one place, the Danes had only got to sail away to another place, where they could land and rob the English before Alfred and his army could catch them.

5. So Alfred made up his mind that he would build ships, and beat the Danes upon the sea as well as upon the land. Then at last he had peace, for the Danes could no longer sail away without fear of being overtaken. Alfred took many of their ships, and drove the others back to their own country.

6. Alfred was the first King of England who understood that if England wants to be safe from her enemies, she must have a great fleet of ships upon the sea. What was true in the time of King Alfred is true now. Unless England has good ships and good sailors always ready to fight, we shall never be safe. Just as Alfred's sailors kept England free from the Danes a thousand years ago, so do our own "bluejackets" in our

great men-of-war keep it safe now, and prevent any enemy from landing on its shores.

CHAPTER V.

Alfred's Good Deeds.—His Death.

1. **ALTHOUGH** Alfred had to fight nearly every year during the time he was king, he was able to do many good and wise things in the few years when he was not fighting. He made good laws for his people, and had them written down plainly so that all people might know what the law was. He brought wise and clever men from other countries to live with him at his court at Winchester. These wise men wrote down the history of England in a book which we still have;* and from this book we learn what happened in our own country a thousand years ago.

2. King Alfred himself wrote books and poetry; and he translated some books out of Latin into English. Among the books which he began to translate was **the Bible**; but this he never

* The "Anglo-Saxon Chronicle."

finished, and the Bible was not translated into English till many hundred years later.

3. Alfred liked never to be idle, and in order that he might know how the time went, and how much time he had given up to each thing which he did, he invented a clever plan.

4. There were no watches or clocks in those



AN ANGLO-SAXON SHIP FROM AN OLD DRAWING.

days, and so the king had a candle made which he used to tell him the time, just as we now use a watch or a clock. The candle was made in different colours, or bands dividing it into equal parts, and each part burnt for an hour. When the whole of one colour had burned away the king knew that an hour had passed; when the next colour had burned away, then he knew that

two hours had gone, and so on. Was not that a clever plan?

5. King Alfred died at Winchester in the year 901, when he was fifty-two years old.

6. The name of King Alfred ought never to be forgotten by Englishmen, for Alfred was one of the greatest and wisest of all the great and wise Englishmen about whom we read in the history of England. These are the names by which his people called him—

Alfred the "Great."

Alfred, "England's Comfort."

Alfred the "Truth Teller."

SUMMARY OF STORY SEVEN.

Alfred was the fourth son of Æthelwulf. He became King of Wessex after his three brothers had died. Alfred was taught when he was a boy by his mother Osburgh and by Swithin, Bishop of Winchester. He grew up to be a brave and wise man. He travelled in Europe and learned what was going on abroad as well as at home. As soon as he became king he had to fight against the Danes. At first he was beaten and had to fly and hide himself on the marshes of Athelney. But after a time he beat the Danes in his turn. The English under Alfred won a great battle in the Vale of White Horse. Alfred was the first English king to build a fleet of ships. The ships of Alfred beat the Danish ships and drove them away. Alfred was a good scholar, and wrote books which tell us the story of his time. Alfred is often called "Alfred the Great." The English also used to call him "England's Comfort," and "Alfred the Truth Teller."



STORY EIGHT.

THE ENGLISH KINGS FROM EDWARD TO EDGAR.

CHAPTER I.

Edward the Elder.

1 WHEN Alfred died, his son **Edward** (901) became king. Edward is often called in history books "**Edward the Elder.**" The name does not mean that Edward was an old man, for indeed he was not more than fifty-five when he died; but he is called the "**Elder**" so that we may know him apart from another King Edward, whom we shall read about further on in this book.

2. Edward was a great king. He fought against the Danes as his father had done before him, and won many battles. He received great help from his sister **Æthelfleda**. **Æthelfleda** had married the "**Alderman,**" or chief of the Mercians. Her husband was dead, and she now came herself, with her army, to help her brother Edward. She must have been a very brave

woman, for she was not afraid to put on armour, to carry a sword, and to ride into battle at the head of her soldiers. She rode on a white horse, and was always in the thickest of the fight. Her people called her the **Lady of the Mercians**.

3. **Æthelfleda** was as wise as she was brave. She was not content with beating the Danes in battle, but she took care that they should not come into her land again after peace had been made, as they had so often done before. She built strong castles to keep the Danes back, and put soldiers into the castles, who were always ready to go out and fight.

4. At last King Edward beat all his enemies—the **Danes**, the **Scots**, and the **Welsh**; and from that time he was really King of all England, and there was no other king in the whole country.

5. But it must not be supposed that because the Danes were beaten by King Edward, and could no longer come as they pleased into England, that they were content to stay in their own country. When they found that they could no longer land in England and plunder the English as much as they pleased, they turned their boats to sea again, and sailed away to the south until they came to a land where they could still be masters.

CHAPTER II.

The History of the Normans.

1. A PART of them landed in France. At their head was a chief called **Rolf**, who is sometimes known as **Rolf the "Ganger."** Nowadays boys are sometimes called "**Ralph**," or "**Rollo**," names which are really the same as **Rolf**. So you see that we have not quite forgotten this Dane who lived so long ago. It is said that the reason why **Rolf** was called the "**Ganger**" was that he was such a tall man that when he rode on a horse his feet touched the ground on either side, and he was forced to "gang," or "go" on foot.

2. If this story be true, we can learn two things from it. In the first place, we may be sure that the horses which **Rolf the Ganger** rode were very little ones—more like ponies than horses. No doubt they were like the little Shetland ponies which we see sometimes, and which children often ride upon. These small horses are still used in Norway, and we can easily fancy to ourselves **Rolf's** long legs touching the ground when he was seated on one of these tiny animals.

3. There is another thing which we can learn from **Rolf's** name, and that is that the language which these Northmen talked was not so very

unlike the language which is still talked in some parts of England and Scotland. Those of us who live in Yorkshire or in Scotland will often hear people say "gang" and "ganging," instead of "go" and "going." And thus we see that **Rolf the "Ganger"** is not a very strange name after all; and when we write it **Ralph the "Goer,"** it seems quite like an English name, instead of the name of a fierce Danish king who lived a thousand years ago.

4. But there is something more to be remembered about Rolf besides his name. When Rolf and his comrades landed in France, they set to work to do in that country just exactly what their friends had done when they landed in England. They began to rob the people who were living there, and to take their land from them. **Charles**, the French king, fought against the Danes, but he was not able to beat them, or to turn them out of France.

5. At last, for the sake of peace, he made an agreement with them. He gave them a great piece of France to live in, and he made Rolf "**Duke**," or chief of it. The piece of France which Charles gave to the Northmen was called after them, "**Normandy**," or the country of the **Normans**. The chief town in Normandy is **Rouen**. It is easy to see that the word **Norman**

is really just the same as **Northman**, and that the country of the Normans meant the country of the **Northmen**.

6. King Charles of France said that the Northmen should have Normandy on one condition only, and that was that they should call him their king. He sent for Rolf and told him that he must kneel down and kiss his foot, as a sign that he was ready to obey him and be true to him.

7. It was a common thing in those days for a chief to kneel down and kiss the foot of the king, or of some greater chief than himself, and Rolf would only have done what many other chiefs had done if he had obeyed King Charles. But Rolf was a proud man, and thought himself quite as great as King Charles of France. So when he came to the king's throne, instead of stooping down and kissing the king's foot, he caught hold of his toes and tipped him backwards, chair and all, so that the poor king cut a very sorry figure. The fierce Northmen and their chief would have no master.

8. But after a time the Northmen who came with Rolf into France began to settle down quietly. They learnt much from the French among whom they lived, and, as they themselves were a brave and clever people, they soon

became famous for other things besides fighting and winning battles.

9. They became Christians, and they built many beautiful churches, some of which may be seen in Normandy to this day. They learnt how to read and write, and some of them wrote famous books. They learnt also how to work with iron, how to make armour and weapons, and when they had made the armour and the weapons, they learnt how to use them in the best way.

10. And so before many years had gone by the fierce Northmen who had landed with Rolf had turned into a great and strong nation, ruled by good laws, under wise and brave chiefs. We must not forget the Normans, for we shall read about them again in this book, and we shall, before we come to the last Story, see that the Normans have a great deal to do with the history of England; and that we can never understand the history of England properly unless we know who the Normans were and what sort of people they were.

CHAPTER III.

The Victories of Athelstan.

1. AND now we must go back to the story of the English kings. King Edward lived fifty-five years, and after him his son **Athelstan** became king (925). Athelstan, like his father Edward and his grandfather Alfred, had to fight against the Danes, who came in great numbers over the seas. This time some of them came from a new place. Many of the Danes who had been prevented by Alfred and Edward from coming into England had gone on to **Ireland**, where they had landed and had built towns. Now they came back from Ireland to England, ready to join with any friends they could find who would help them to fight against the English.

2. They soon found friends among the Welsh and among the Danes who were already in England, and they marched against Athelstan with a great army. Athelstan went out to meet them, and a terrible battle was fought near **Beverley**, in Yorkshire.*

3. Five of the Danish kings, and seven of the great Danish chiefs, or "**Eorls**," were killed in the battle. The story of the fight may still

* The battle of Brunanburh

be read in a long poem which was written at the time. The poem is not in English such as we speak now, but it is written in the Anglo-Saxon language, which was the language which the people of England talked in the time of King Athelstan.

4. The poem is made up of a number of very short lines, or verses, and no doubt it was sung by the harpers, who pleased the king and his soldiers by singing to them of their own brave deeds, and of their great victory over the Danes. It tells us how fierce the fight was, how bravely the English fought, and how at last the Danes were beaten and fled. The poem has been translated into English, and here is a bit of it:—

5. There lay many a warrior
 Slain by the spear;
 There lay the Northmen,
 Shot over the tops of their shields.
 And there were the Scots,
 Weary and sad;
 The bands of West Saxons
 All day long pursued
 The hated strangers.

* * * *

 The Northmen departed
 In their nailed ships.*

* This means that the planks of which their ships were made were fastened together with nails.

On the roaring ocean
O'er the deep water,
Dublin to seek ;
And to Ireland again,
With minds full of shame.

Greater bloodshed
In this island
Has never been seen
Before this day—
As the books tell us,
As the old writers say,
Since the time when there came here
The Angles and the Saxons
From the east,
Over the broad seas
To England.

6. The king who came after Athelstan was King **Edmund** (940). He was Athelstan's brother, and, like Athelstan, he also was king for only a short time. He was a wise and brave man, and it would have been a good thing for his country if he had lived longer. He met with his death in a strange manner. There was a man named **Leolf**, who was a great robber. Edmund caught this man and, instead of killing him, or putting him into prison, sent him away out of the country, and told him never to come back.

7. It happened that a few years afterwards

King Edmund was taking part in a great feast, and while the feasting was going on, whom should he see but Leolf the robber come boldly up the hall and seat himself at the table. When Edmund saw the man whom he had punished and sent away, he was angry, and, going up to Leolf, he ordered his servants to take him prisoner.

8. Then Leolf drew a dagger to defend himself, and the king, in a passion, caught the robber by the hair and threw him on the ground. But Leolf, leaping up, plunged the dagger into the king's heart. Those who stood round at once cut down and killed the robber, but King Edmund lay dead upon the ground. Edmund was only twenty-four years old when he was killed, and had been king for six years. His brother **Edred** was chosen king in his place.

CHAPTER IV.

Dunstan.

1. **Edred** (946) reigned only a very short time, and so did his nephew **Edwy** (955), who came after him. It was in the time of King Edred that we first hear of a very famous man. This famous man was **Dunstan**, who for many years was the greatest man in England. When

he was very young Dunstan became a priest, and by the time he was eighteen he was made head, or, as it was called, "**Abbot**," of the Monastery of Glastonbury.

2. Most of us have heard of an **Abbey**. There are **Westminster Abbey**, **Bolton Abbey**, and **Tintern Abbey**, and many other Abbeys. Some of them, such as Westminster Abbey, are still used as churches; others, like Tintern and Bolton, have fallen into ruin. When these Abbeys were first built there were generally a number of buildings close to them in which the **Monks** used to live.

3. The Monks were men who had agreed to live together and to obey certain rules. They all promised never to marry, and they gave up their lives to religion and to good works. The place in which the Monks lived was called a "**Monastery**," and when a Monastery was built close to an Abbey the Monk who was at the head of the Monastery was called "**The Abbot**." Now we can understand what is meant by saying that Dunstan was **Abbot of the Monastery of Glastonbury**.

4. Sometimes a number of women lived together and promised to give up their lives to good works, and to obey fixed rules like the Monks. They, too, promised never to marry. The women who

did this were called "**Nuns**," and the place in which they lived was called a "**Nunnery**."

5. King Edred soon sent for Dunstan, and asked his advice in all that he did. Edwy, who came after Edred, did not like Dunstan, and sent him away out of the country. But Dunstan



BOLTON ABBEY ON THE RIVER WHARFE.

(From a Photograph by J. Valentine and Sons, Dundee).

was not long away, for Edwy died after he had been king for three years only. And when **Edgar** (958), Edwy's brother, became king, he sent for Dunstan at once, and made him come back to live at his court and give him advice. From that time Dunstan became very great and powerful.

6. As long as the Kings of England took Dunstan's advice all went well; and it was not until there came a king who would not listen to Dunstan that misfortunes came to England. There were two things which Dunstan was always trying to do. One was to make England



TINTERN ABBEY ON THE RIVER WYE.
(From a Photograph by J. Valentine and Sons, Dundee.)

great and powerful; the other was to make the Church, and all those who had to do with the Church, powerful and rich.

7. He was a stern, harsh man, and always wanted to have his own way; and he was often rough and cruel to those who did not agree with

him. It is not strange, therefore, that he had many enemies. But he did much that was good, and his name has been always remembered by Englishmen as that of a great man. He was made Archbishop of Canterbury by King Edgar, and while he was Archbishop he tried to do all the good he could to the Church of which he was the head.

8. At that time many of the priests and Monks had become very bad men, and led wicked lives. Dunstan turned out these bad priests and Monks and put better men in their places. He thought it was a shame that those who had to teach the people what was right and good should themselves be men of bad lives.

9. After his death Dunstan was called a **Saint**, and many strange stories were told of the wonderful things he was said to have done while he was alive. The name of **Dunstan** is still to be found in many places in England, and there are many churches which are called "**St. Dunstan's**," after the great man of whom we have been reading.

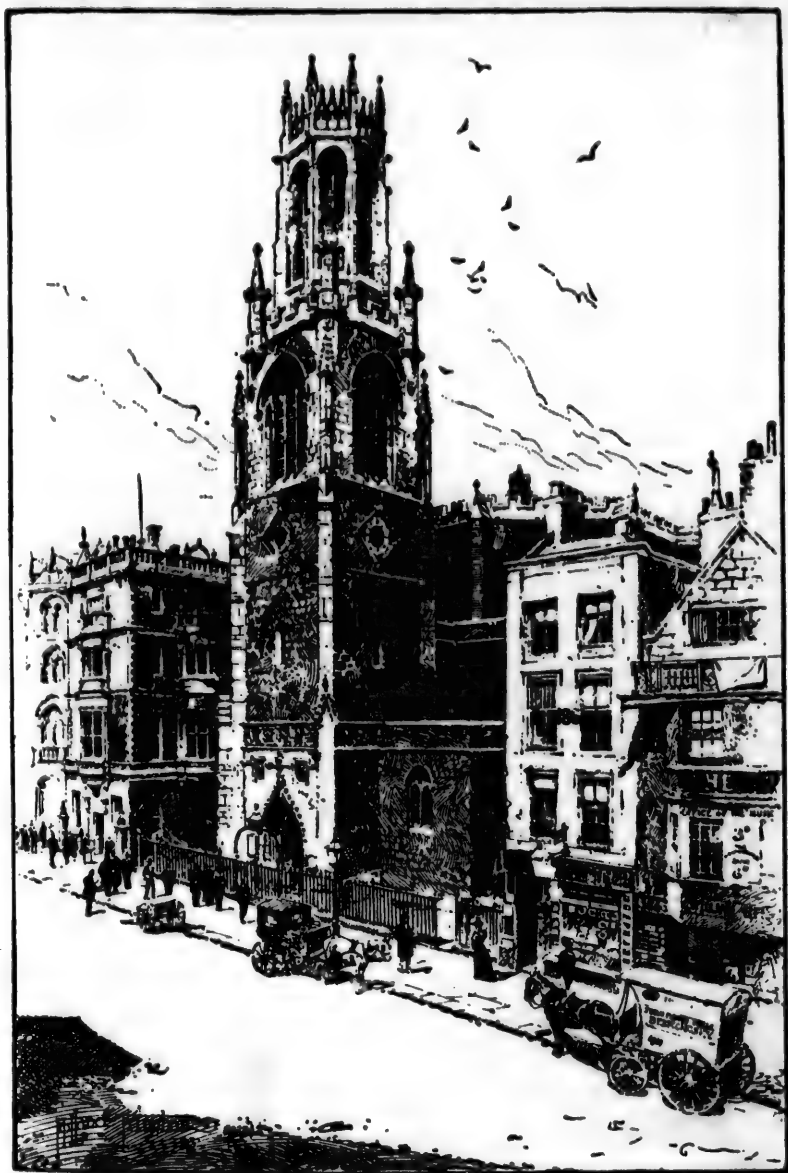
10. In the middle of the busy streets of the City of London, not far from the Law Courts, Strand, there stands a church with a tall tower, which recalls the name of King Edgar's great Archbishop, for it is called the **Church of St. Dunstan**.

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ST. DUNSTAN'S CHURCH, FLEET STREET, LONDON.
(From a Photograph by J. Valentins and Sons, Dundee.)

CHAPTER V.

Dunstan and Edgar.

1. WITH Dunstan's help Edgar became a great king, and in his time there was peace in England. All the "under kings," or chiefs, obeyed him, and were willing to serve him. There is a



ONE OF OUR ENGLISH WILD BEASTS—THE BADGER.

story told of the king which shows how powerful he was. It is said that Edgar was rowed in a boat on the **River Dee**, near Chester, and that every one of the eight rowers was himself a king who had submitted to the great King of England.

2. There is another story told of King Edgar and his times which helps us to understand what a change has taken place in our country since

his day. In the reign of King Edgar there were thousands of **wolves** in Wales. There were so many of them, and they were so fierce, that at last Edgar thought he would try and get rid of them. At that time the Welsh paid to King Edgar a sum of money, or, as it is sometimes called, a "**tribute**," every year.

3. Edgar sent to the Welsh and told them that for the future they need not pay any tribute in money, but that instead they must send him each year the heads of three hundred wolves. The Welsh obeyed, and many hundreds of wolves' heads were brought to the king. But though so many were killed, it is certain that very many must have been left alive, for there were plenty of wolves in Wales,



ONE OF OUR ENGLISH WILD BEASTS—
THE WEASEL.

and in England too, long after the days of King Edgar.

4. It seems strange to think of these savage animals running wild in our country. Now the largest wild animal that eats other creatures which is left in England is the badger, and as there are very few badgers, and as the very few that are left generally take their walks between one and three o'clock in the morning, when most of us are in bed and asleep, not many people ever see a badger at all.

5. It is true that there are other wild animals of the same kind still left, but they are even smaller than the badgers. There are the foxes; but if it were not that foxes are kept for hunting in some parts of the country, there would soon be no foxes left alive. There are also a few otters, and there are weasels and stoats, which are fierce little creatures. But the day has long gone by when Englishmen have anything to fear from any wild beast, such as the wild boars and the wolves, which were common in every part of the land in the time of King Edgar.

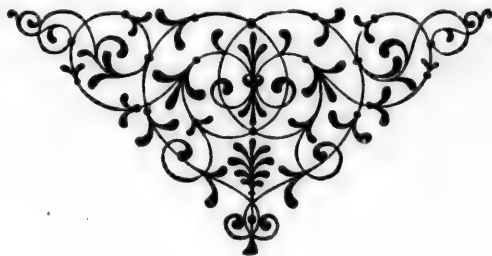
SUMMARY OF STORY EIGHT.

After Alfred came his son, Edward the Elder. Edward and his sister Æthelfleda fought against the Danes and beat them. Æthelfleda was called the "Lady of the Mercians." It was at this time that some of the Danes or Northmen landed in France. At their head was Rolf the "Ganger." Charles, King of France, had to give up part of his country to Rolf. The Northmen who landed in France became the Normans.

Athelstan became king after Edward. In his time a great battle was fought between the English and the Danes near Beverley, in Yorkshire. There is a poem which tells the story of this battle.

After Athelstan came Edmund, who was murdered by Leolf, the robber. After Edmund came Edred his brother. It was in Edred's reign that Dunstan first began to be the adviser of the kings of England. Dunstan was Abbot of Glastonbury.

After Edred came his nephew Edwy. Edwy quarrelled with Dunstan and sent him away, but Edgar, Edwy's brother, who was the next king, brought Dunstan back again, and made him Archbishop of Canterbury. The name of Dunstan is still well remembered in England. King Edgar was a great king. It is said that he was rowed by eight "under kings" on the River Dee. In the time of King Edgar the Welsh were made to pay a tribute of wolves' heads, which shows how many wolves there were in the country.



STORY NINE.
THE DANISH CONQUEST.

CHAPTER I.

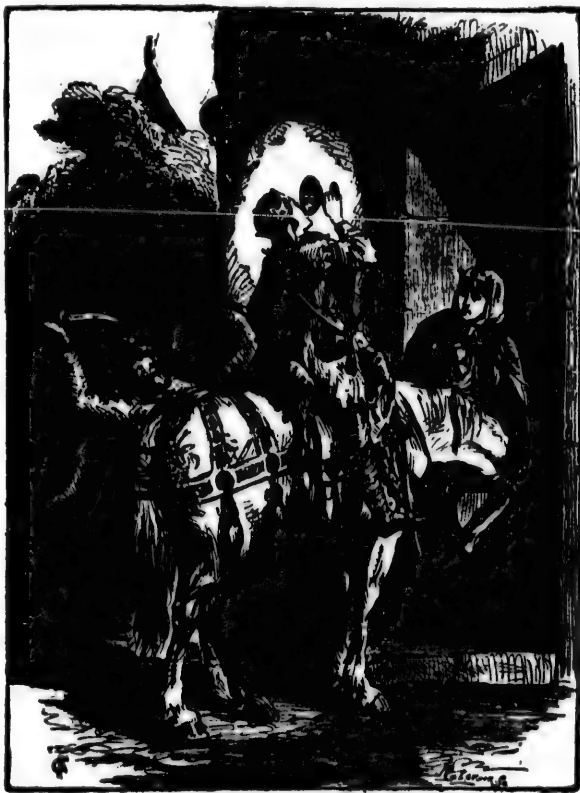
The Two Sons of Edgar.

1. KING EDGAR died when he was thirty-two years old. He had been married twice. His first wife was called **Elfreda**, and she had a son named **Edward**. Edgar's second wife was called **Elfrida**, and she also had a son, whose name was **Ethelred**. Edward, who was the elder of the two boys, now became king (975). He was only fourteen years old when his father Edgar died, and it is not wonderful that he was guided in all he did by Archbishop Dunstan.

2. Perhaps if Edward had grown up with such a wise counsellor as Dunstan to help him, he might have become a great king like his father. But his life was a very short one, and he met with his death in a very sad way.

3. **Elfrida**, the second wife of King Edgar, was jealous of her step-son **Edward**. She could

not bear to see him on the throne instead of her own son Ethelred. And so this wicked woman made a plot against the king's life, and soon



THE MURDER OF KING EDWARD.

found means to carry out her plan. One day when King Edward was out hunting he stopped, as he rode back from the hunt, at the door of the castle where his step-mother lived. When

Elfrida heard that the king was at the door, she came out and begged him to get off his horse and come into the castle.

4. But the king said he would not come in. Perhaps he knew that his step-mother was jealous of him and wished to do him harm. So he said that he would only stop to drink a cup of wine, and then ride on again. The cup of wine was brought, and while the king was drinking, a man whom Elfrida had paid to do the deed stabbed him in the back and killed him.

5. The people of England were sorry for the poor young king who had thus been cruelly murdered. But Elfrida was glad, for now there was nothing to prevent her own son from becoming king.

6. We shall see, however, that **Ethelred** turned out a very bad king, and that it was an unlucky day for England when he took the place of his murdered brother. As for Elfrida, she soon found that her crime had not brought her happiness. Overcome by remorse, she shut herself up in a nunnery, and passed the rest of her life in sorrowing over the wrong which she had done.

CHAPTER II.

Ethelred the "Unredy."—The Death of Dunstan.

1. THE reign of Ethelred (979) was a bad reign for England. Ethelred was called **The "Unredy."** This name did not mean that the king was unpunctual, or that he was not ready to do things when they had to be done: it really meant something quite different. There is an Anglo-Saxon word "**Rede**," which means "**Counsel**," and **Ethelred the "Unredy"** really meant **Ethelred the "Un-redy"**; that is to say, a man who was not well counselled or well advised in what he did.

2. The very first thing which Ethelred did when he became king showed that he was indeed without "**Rede**"; for he quarrelled with the wisest counsellor he had. This wise counsellor was Dunstan, who was soon obliged to leave the king's court and to go and live far away to escape from his enemies, who were the young king's friends.

3. The wise old man saw that the king would bring misfortune upon his country, but he could do nothing to stop it. Dunstan died in the year 988, nine years after Ethelred had come

to the throne. He was sixty-three years old when he died. Seven kings had reigned in England during his life, and he had been the friend and adviser of six of them.

4. Other people besides Dunstan soon saw that Ethelred was a weak man, and without counsel. Among the persons who saw this was **Sweyn**, King of the Danes. Sweyn, who was called by his people "**Sweyn of the Forked Beard**," or "**Fork-Beard**," was a great and powerful king, and he longed to come over to England and to win victories over the English, as so many other Danish kings had done before him. At last he got **Olaf**, King of Norway, to join with him, and the two kings sailed together with their fleet into the River Thames.

5. The English in London fought bravely, but Ethelred the king was less brave than his people. He thought of a way of getting rid of the Danes which would save him the trouble of fighting them. He offered to pay them large sums of money if they would go away and leave England in peace. It soon became plain that this was very nearly the worst plan he could have chosen. The Danes found out that Ethelred was afraid of them, and when they knew that they could get money by coming over, they came again and again.

CHAPTER III.

The "Dane-Geld," and St. Brice's Day.

1. THEN Ethelred put a tax upon the English —each man had to pay so much a year towards the money which was to be given to the Danes. This tax was called the "**Dane-Geld**," or the "**Dane Money**."* Of course, directly the Danes learnt that the **Dane-Geld** was ready for them, they lost no time in coming over to get it. And so matters were really worse than when the English had fought like brave men against their enemies.

2. Then Ethelred once more showed how "**un-redy**" he was, for he thought of a new plan for getting rid of the Danes which was even worse than that of paying them money to go.

3. He gave secret orders that on a particular night all the Danes who were living in England were to be killed. The night which was chosen was that of **St. Brice's Day**, which is on the 13th of November (1002). On that night a great many of the Danes, who suspected no harm, were cruelly put to death.

4. Among those who were killed was the sister of Sweyn, King of Denmark. When

* The German word for money is still "geld."

Sweyn heard what had been done, he was terribly angry, and he vowed that he would come to England and destroy all that he could find there.

5. He sailed with an army and came to **Exeter**. He took and burnt the city of Exeter, and killed many of the English. The next year he came to England again, and this time he landed near Norwich. The English were foolish enough to promise to pay the Danes a great sum of money if they would go away and not injure their town. The Danes took the money and then burnt the town they had promised to spare.

6. Ethelred the Unready could do nothing to beat back the armies of the Danes, and soon matters were made worse. One of Ethelred's own generals went over and joined the Danes with some of the English ships.

CHAPTER IV.

The Danes' Revenge.

1. At last Ethelred had scarcely any towns left. They had all been taken by the Danes, except **London** and **Canterbury**. Soon a strong army of Danes marched to Canterbury. They

took the city and burned it to the ground. The Archbishop of Canterbury at that time was called



THE DEATH OF ALPHEGE.

Alphege. He was made prisoner by the Danes. They told Alphege that if his people would pay

a great sum of money he should be set free. Then the Archbishop replied: "My people are poor, and in distress. They had little before you came, and now you have taken from them the little that they have. I will never make my people pay to set me free."

2. At first the Danes did not believe him. They thought that he would be afraid of death, and that he would ask his friends to pay the money. But Alphege was a good and a brave man. He took no trouble to try and get the money, but he spent his time in trying to make the Danish soldiers who guarded him become Christians.

3. Then the Danes became very angry; and one day, when their chiefs were feasting together, they sent for Alphege, their prisoner, and had him brought before them. In their fierce, drunken anger they cried out to the Archbishop, "Where is your gold?—give us the gold." Alphege stood calm and unmoved. Then the feasters dragged Alphege out of the hall, and began to throw at him their drinking-cups and the bones which were left from the meat upon which they had been feasting.

4. The Archbishop fell upon his knees; and as he knelt, one of the Danes struck him to the ground with his axe and killed him.

5. It is not wonderful that English people were proud of their good Archbishop, and that they soon learnt to call him "**Saint Alphege.**"

6. There is a church in the town of Greenwich called the Church of Saint Alphege, and in it these words were written up, and could be read by anyone until a few years ago, when the church was altered :

7. " This church was built to the Glory of God, and in memory of St. Alphege, Archbishop of Canterbury, who was here slain by the Danes because he would not ransom his life by an unreasonable sum of money."

8. At last Ethelred gave up all hope of fighting against the Danes, and he fled like a coward from his country. Then **Sweyn**, King of Denmark, became the real King of England (1013), and for the first time there was a Danish king upon the English throne.

9. When Sweyn died, the people of England sent for Ethelred and made him come back. They liked better to have a king of their own, even though he were a bad one, rather than a foreigner.

10. But Ethelred had not become any wiser while he was away from home; and though he and his son Edmund fought against the Danes, and tried once more to free the country from

them, the English were again beaten and the Danes won the victory.

11. **Ethelred** died in the year 1016, when he was forty-eight years old. He had been king for thirty-seven years. Seldom has England been so unhappy and so unlucky as it was in the days of "**Ethelred the Un-redy.**"

SUMMARY OF STORY NINE.

Edgar married twice. The son of his first wife, Elfreda, was called Edward. The son of his second wife, Elfrida, was called Ethelred. Elfrida was jealous of her step-son Edward, and when he became king, she caused him to be murdered, so that her son Ethelred might become king in his stead.

King Ethelred was a bad and foolish king. He was called "the Unready," which means that he was without "Rede," or good counsel. He tried to get the Danes to go away by paying them money, and he put on a tax called "Dane-Geld," so as to get the money. The Danes took the money but did not go away. Ethelred ordered all the Danes who were living in England to be killed on St. Brice's Day. Sweyn, King of Denmark, came over to take his revenge. Many of the English were killed, and among them Alphege, Archbishop of Canterbury.



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STORY TEN.
THE DANISH KINGS.

CHAPTER I.

Edmund Ironside and Canute.

1. AFTER the death of Ethelred, his son, **Edmund**, became king (1016). Edmund was so brave and such a good soldier that his friends used to call him "**Edmund Ironside.**" He fought many battles against Canute and the Danes; and at last both sides seemed weary of fighting, and they agreed to divide England between them. **Canute** was to have one part, and **Edmund Ironside** was to have the other part.

2. But this plan of having two kings did not last long; for after he had been king only seven months, Edmund died, leaving two little children called **Edward** and **Edmund**.

3. When King Edmund Ironside died, **Canute**, the **Dane**, soon became king over all England (1017), for there was now no one to fight against. Although Canute was a foreigner he proved to

be a very good king. He made up his mind that he would make friends with the English, and that he would govern the country in the way they wished. He sent away many of the Danes who had come over with him from Denmark, and gave the offices which they had held to Englishmen. He said that the English laws should be obeyed, and not the Danish ones. And, last of all, he married **Emma of Normandy**, who was the widow of King Ethelred the Unready.

4. It is not wonderful that when the English saw how friendly King Canute was to them that they should be ready to help him and to obey him. They liked him so much that when he went away across the sea to fight against his enemies in Sweden, many of them went with him to fight as his soldiers.

5. An English army under King Canute fought against the Swedes and beat them in a great battle.

6. While Canute was king, the people of foreign countries learnt to fear and to respect England; and the name of Canute was well known throughout all Europe.

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CHAPTER II.

The Sons of King Canute.

1. KING CANUTE died when he was only forty years old, and after his death troubles once more came to poor England. Canute had three sons called **Harthacanute**, **Sweyn**, and **Harold**. Sweyn became King of **Norway**, Harthacanute became King of **Denmark**, but when it came to settling who should be King of **England**, a quarrel broke out.

2. There were two parties. One was for Harthacanute, and the other was for Harold. The strongest man on the side of Harthacanute was **Earl Godwin**, who was very rich and powerful.

3. For a time it was agreed to divide England between the two kings; but after five years Harold died, and **Harthacanute** became sole king (1040). He was a bad king, and the English people soon rebelled against him, and a fierce war broke out. It was a good thing when Harthacanute died, after reigning only two years. It is said he killed himself by drinking.

SUMMARY OF STORY TEN.

After Ethelred's death, his son, Edmund Ironside, and Canute, son of Sweyn, divided the kingdom between them, but Edmund soon died, and Canute became king by himself. Canute was a great king. He behaved well to the people of England. He married Emma of Normandy, the widow of King Ethelred.

After Canute's death, his sons quarrelled as to which should become king. Harthacanute became king for a short time.

STORY ELEVEN.**THE LAST OF THE ENGLISH KINGS.**—♦—
CHAPTER I.**Edward the Confessor and Earl Godwin.**

1. By this time the English were tired of having Danish kings to rule over them, and were only too glad to go back to one of their own English kings.

2. The person whom they chose was **Edward** (1042), son of Ethelred the Unready and Emma of Normandy. Earl Godwin declared that he would be the friend of the new king; and Godwin was so rich and powerful that he easily persuaded the English to take Edward as their king.

3. Edward soon married **Edith**, Godwin's daughter, and this made Earl Godwin more powerful than ever. King Edward did not behave well to his mother Emma. He was very unkind to her; he took her money from her, and made her live alone at Winchester.

4. The English were very glad to have an English king again, and thought that at last

they were free from all foreigners. But they forgot one thing, and that was, that Edward had lived for a long time in a foreign country. He had spent all his boyhood in Normandy, which was his mother's country, and there he had made many friends; and now he brought a great many of these Norman friends over to England.

5. Soon quarrels broke out between the English and the Normans; and Godwin, who was the favourite of the English, was the first to try and get the Normans turned out of the country.

6. This led to a quarrel between King Edward on the one side, and Earl Godwin and his three sons, Sweyn and Harold and Tostig, on the other. Godwin and his sons could not bear to see the king's Norman friends coming to England. King Edward would not let Godwin turn the Normans out.

7. At last the king in his anger sent Godwin and his sons out of England, and said they should not come back. But Godwin was too strong for the king. He came back again; and this time he was able to turn out nearly all the Normans who were the king's friends.

8. Very soon after this the Earl died, and the people of England grieved over his death, for

they knew he was their friend. After Godwin's death his sons, **Harold**, **Sweyn**, and **Tostig**, became as great and powerful as their father had been before them.

9. There has not been much in this Story about King Edward; and the reason is that King Edward did so little while he was king, and the great earls, Godwin and Harold, did so much, that the story of Edward's time is really the story of Godwin and Harold.

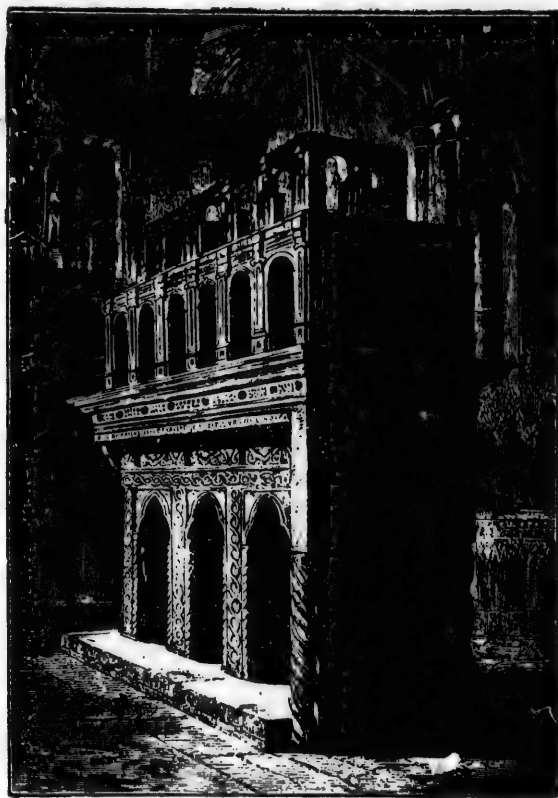
10. But there is one thing which King Edward did, for which he will always be remembered, and which we shall read about in the next chapter. The king was pious and studious, and liked better to be in the company of priests and of students than with soldiers. He was called "**Edward the Confessor**," which meant that he had suffered for his religion.

CHAPTER II.

The Church on Thorney Island.

1. THERE was at that time a little island in the River Thames called "**Thorney Island**." On either side of this island there were marshes,

and the river flowed broad and shallow, very different from what it is now. If we stand on

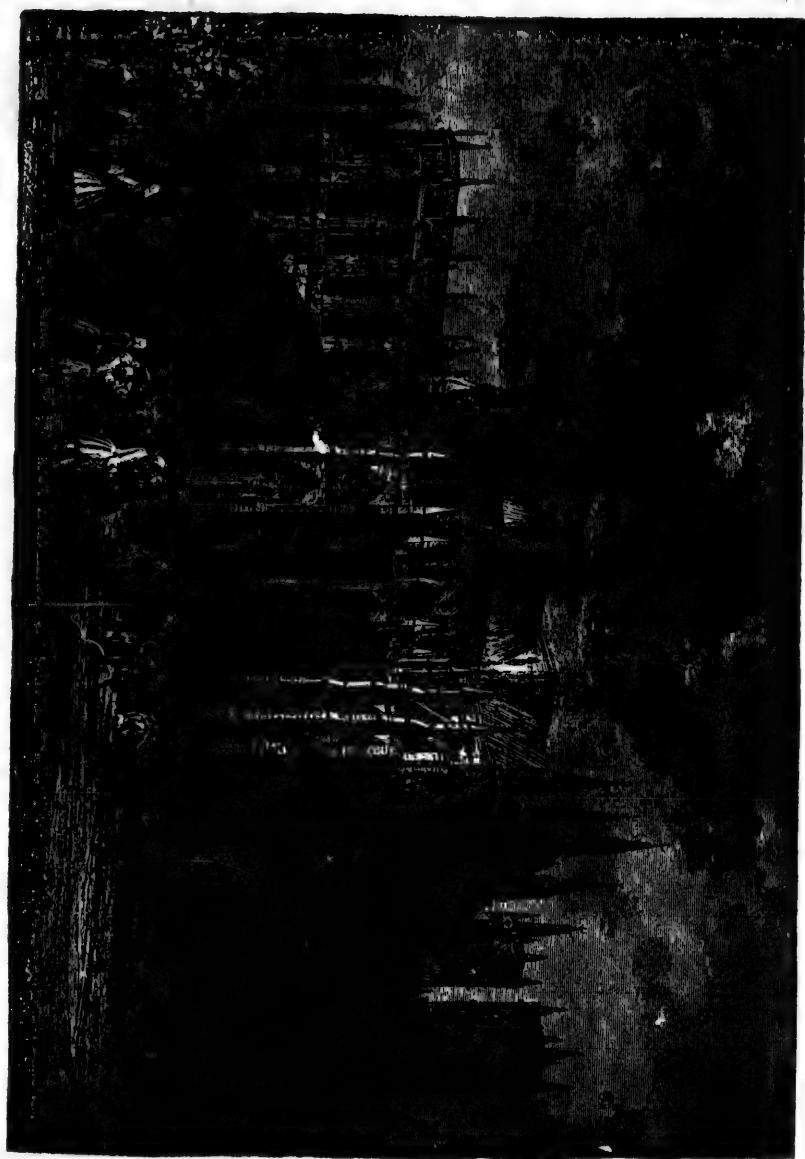


THE TOMB OF EDWARD THE CONFESSOR IN WESTMINSTER ABBEY.

the bridge at Westminster in London, we look down upon the place where the island of **Thorney** used to be.

2. It was on this island that King Edward

WESTMINSTER ABBEY.



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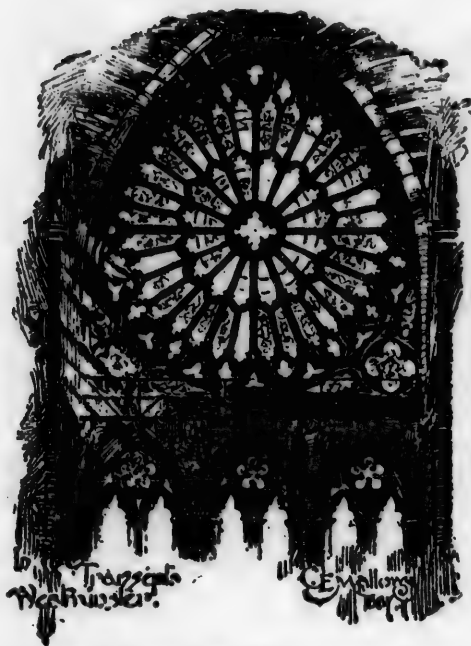
built a church which was called "**The Church of Saint Peter.**" As we stand on Westminster Bridge we can see two towers rising close to the Houses of Parliament: these are the towers of the "Church of Saint Peter."

3. On the opposite page is a picture of the church. It is very different from the church which Edward built eight hundred and fifty years ago, for many English kings and queens have added on pieces to the church which Edward built, and the beautiful building which we see in the picture has grown bit by bit, until it has become one of the greatest and most famous churches in the world. It is still called by the name which King Edward gave to it—"The Church of Saint Peter"; but all Englishmen know it still better by another name, and speak of the beautiful church as "**Westminster Abbey.**"

4. It is in Westminster Abbey that many of England's greatest men lie buried. If we go to London and visit Westminster Abbey, we shall see there the graves of many famous men whose names are known to all the world; and when we see them we must not forget to ask which is the grave of **Edward the Confessor**, King of England, who first built the Church of Saint Peter on Thorney Island, more than eight hundred years ago.

SUMMARY OF STORY ELEVEN.

On the death of Harthacanute, Edward, son of Ethelred, was made king. Edward is called "Edward the Confessor." He built the church of St. Peter on Thorney Island, which is now Westminster Abbey. Earl Godwin and his sons gained great power over the king.



A "ROSE" WINDOW IN WESTMINSTER ABBEY.

STORY TWELVE.
THE NORMAN CONQUERORS.

CHAPTER I.

Harold, the Son of Godwin.

1. AND now we come to the last story in this book. We have read how the Romans came and took our island from the Britons. We have read how, after the Romans had gone, the Saxons came over and turned out the Britons. We have seen how the Danes in their turn fought the Saxons; and how at last they came to share England with the Saxons. And now we come to tell how once more an enemy came into England and made themselves masters of the land.

2. Before we can understand this story, we must go back to a man about whom we read in the last story. This man was **Harold**, the son of Earl Godwin, who had quarrelled with King Edward the Confessor.

3. It happened that Harold was one day sailing down the English Channel. A storm arose, and his ship was wrecked upon the shores

of France. The part of France upon which Harold was thrown belonged to **William**, Duke of Normandy.

4. When William heard that Harold was in his country, he sent for the English earl to have him brought to his town of **Rouen**. It is said that William made Harold promise that, after King Edward's death, William should be King of England, and that Harold should help him. But though this is not quite certain, it is quite certain that from that time William, Duke of Normandy, made up his mind that he would make himself King of England after Edward the Confessor's death.

5. Edward the Confessor had no children: and the right person to come to the throne after his death was **Edgar**, the son of Edmund Ironside, about whom we read in Story Ten. Edgar was called by the English, "**Edgar Atheling**."* He was only a boy at this time; and William thought that he would be quite strong enough to prevent a boy becoming king. It turned out that he was quite right.

* "Atheling" means a member of a noble family, or Prince.

CHAPTER II.

William the Norman.—The Battle of Hastings.

1. As soon as Edward the Confessor had died, the English chose Harold to be their king (1066);



HAROLD TAKEN PRISONER.

and no sooner had William of Normandy learned what had happened than he determined that he would try his best to take his kingdom from him. He sent to his friends and told them that Harold

had no right to be King of England, and that he himself was the true king.

2. Then he set to work to collect a great army in Normandy, and soon he had gathered together 900 ships and 60,000 soldiers. Harold soon saw that he would have to fight hard if he were to keep his kingdom.

3. But the Normans were not the only enemies he had. His brother **Tostig** was angry because the people had chosen Harold, and not himself, to be king. He put himself at the head of an army, and he sent to **Harold Hardrada**, a great chief among the Northmen, to come and help him against his brother. And so Harold had two enemies to fight against at the same time.

4. As he waited with his army upon the shore of the English Channel, looking out for the ships of William of Normandy, he heard that his brother Tostig and Harold Hardrada had landed in the north of England and were marching against York.

5. Then Harold got together his army as quickly as he could and went off to the north to fight against his brother. When the two armies came near together, a messenger was sent from the army of Tostig to King Harold, to ask whether Harold would make peace and divide his kingdom with his brother.

6. Then Harold answered like a brave Englishman. He said, "To my brother Tostig I will give the kingdom of Northumberland ; and I will make peace with him, for he is an Englishman ; but to Harold Hardrada, who is a foreigner and an enemy, I will give but six feet of English ground, or, as I hear that he is taller than most men, I will give him seven feet, but that is all the English ground he shall have from me." By this, Harold meant that he would give to his enemy only ground enough to make his grave, and that he would make no peace with him.

7. When Tostig and Harold Hardrada saw that Harold would not agree to what they proposed, they ordered the battle to begin. The fight that followed was long and fierce, but at last the enemy were beaten, and both Harold Hardrada and Tostig were killed.

8. The place where the battle was fought was **Stamford Bridge**, which is on the River Derwent in Yorkshire. Then Harold marched back with his victorious army to the south of England to fight against his other enemy, William the Norman ; but this time there was to be no victory for him or his army.

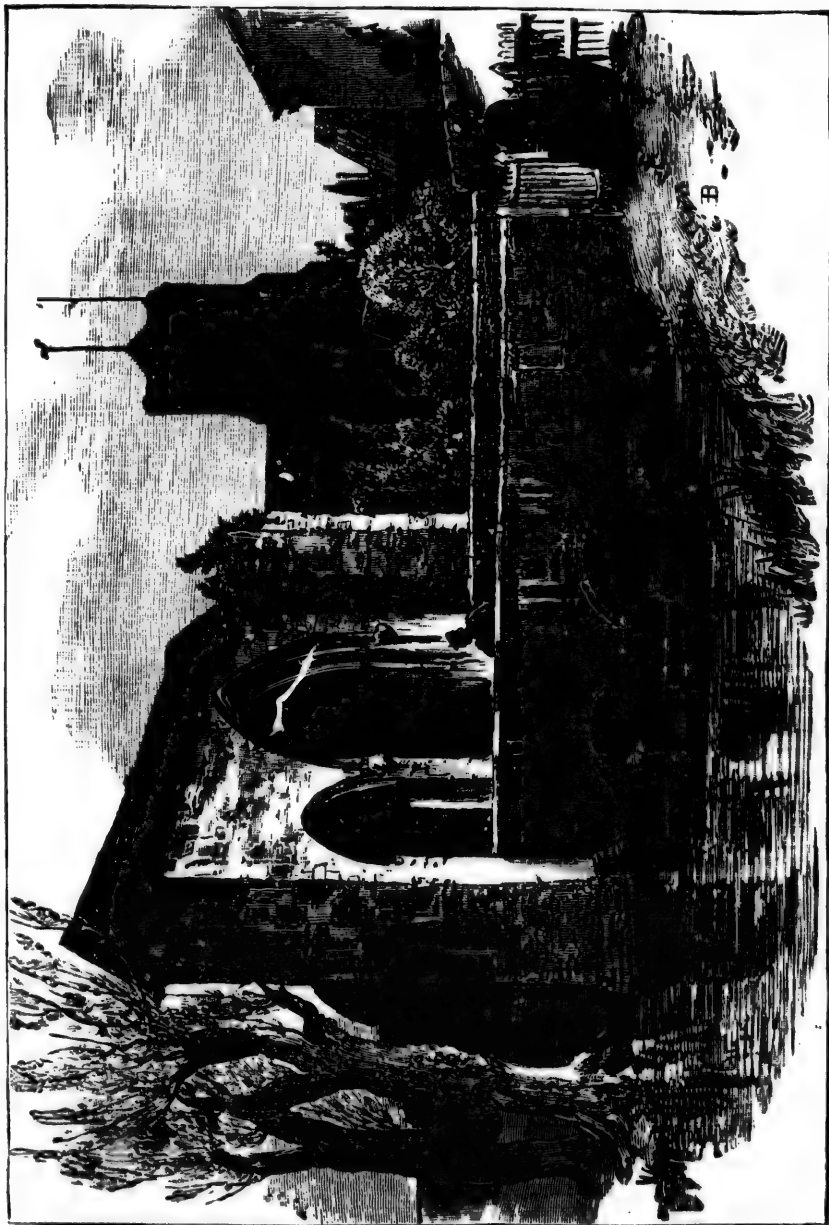
9. Four days after the battle of Stamford Bridge had been fought, the Norman army had

landed at **Pevensay**, near **Hastings**. As William stepped on shore he fell, but as he rose he picked up a clod of earth from the ground. "See," said one of the Duke's followers, "our duke has already taken the soil of England." Had Harold been at Pevensay with his army he might have prevented the Normans from landing; but alas! he came too late.

10. The whole of the Normans got safely on shore and marched to **Hastings**. It was not for some days that Harold was able to get an army strong enough to meet the enemy. At last, upon the 14th day of October, in the year 1066, the English and the Norman armies met.

11. At first the Normans were beaten back by the English. The English soldiers stood with their shields and their axes in a great ring round King Harold. Again and again the Normans tried to break through this ring, but they were beaten back each time.

12. At last William ordered the Normans to pretend to run away. Then the English broke their ranks and followed them; but as soon as they had broken their ranks, the Norman horsemen rode among them and killed many of them. But still the great ring round the king remained unbroken. Then William thought of another plan—he bade his archers fire their arrows up



GATEWAY AND BRIDGE, WALTHAM ABBEY.

into the air so that they should fall on the heads of the English.

13. It so happened that one of these arrows struck King Harold in the eye. The king fell to the ground and soon died. Then those who had stood round him began to give way, and when the English saw that the Royal Standard had fallen and that their king was dead, they fled on every side.

14. Soon the battle was over, and the Normans had won the victory. Fifteen thousand of the Norman soldiers had been killed, and a still greater number of the English. The body of King Harold was found the next day upon the battle-field. It was buried under a heap of stones, but it was afterwards taken away and buried again at **Waltham Abbey**, in the county of Essex.

15. And so ended for many years the story of our English kings. **William the Norman** became King of England (1066), and for more than a hundred years England was ruled by foreigners, and was under the power of the **Normans**.

16. A great Abbey was built near Hastings in memory of the great fight, and it is called to this day "**Battle Abbey**."

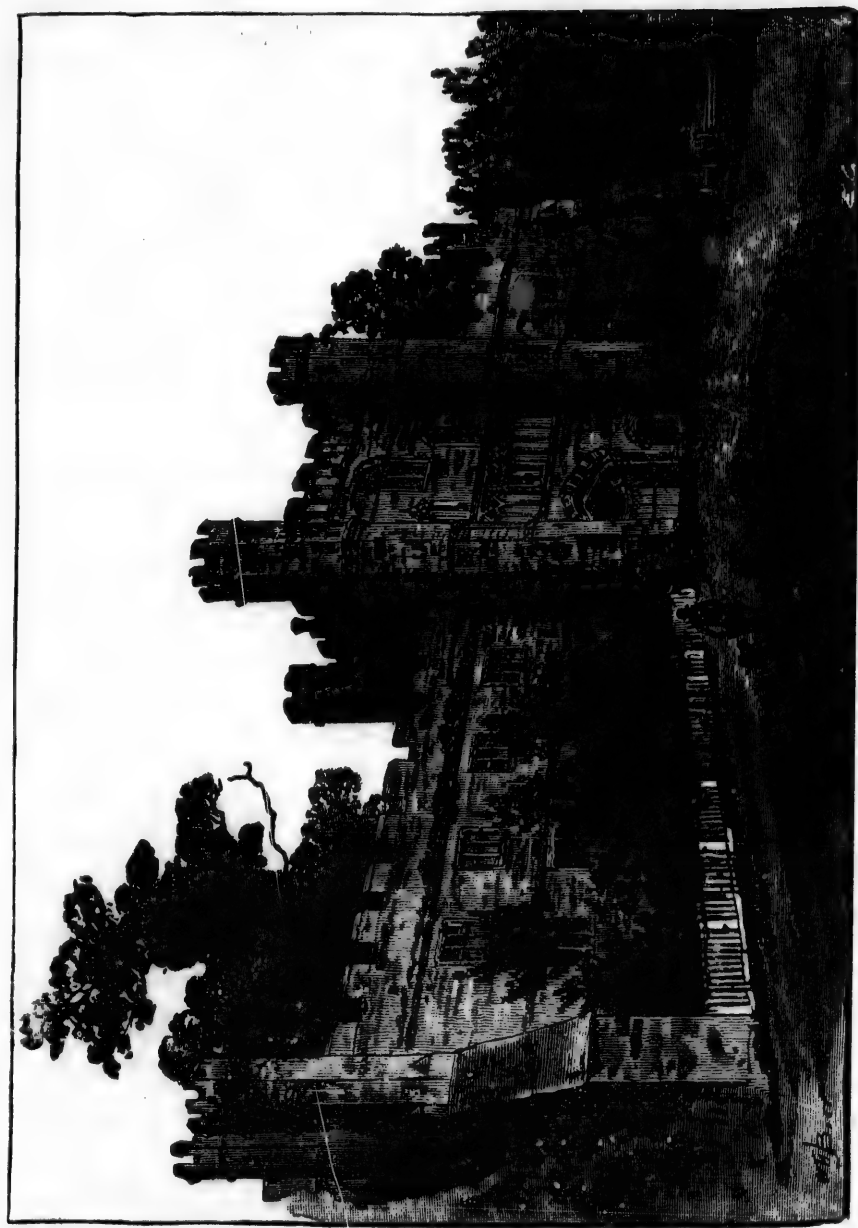
CHAPTER III.

Looking Back and Looking Forward.

1. AND now that we have gone through the story of England from the time when the Romans first came over under **Julius Cæsar** to the time when **Harold, King of the English**, fell fighting on the battle-field of **Hastings**, it would be a good thing to try and understand how long a time passed between the days of Julius Cæsar and the days of Harold.

2. We see at the end of this book a picture of a long **Scroll**, or **Chart**, part of which has been unrolled from the roller at the top. It is divided into twenty-one divisions, and on it are written some of the most important things in the history of England. We shall see that the distance between each two lines marks **a hundred years**. The first division at the bottom is marked "**B.C.**," and if we turn back to page 31 we shall find, if we do not remember without looking, that "**B.C.**" means **before Christ**. All the other divisions from "**0**" to "**2,000**" show the years **after the birth of Christ**, which, as we learnt, are sometimes written "**A.D.**," meaning in the year of our Lord (**Anno Domini**).

3. In the middle of the chart is the thick



BATTLE ABBEY AS IT IS NOW.

black line, with the number **1066** written upon it. Now 1066 was the date we had in the last Story, and is the year in which the battle of Hastings was fought; and so we can see in a moment that the battle of Hastings comes almost exactly half-way in the history of England. The time which passed between the days of Julius Cæsar and the landing of William the Norman is rather longer than all the time which passed between the landing of William the Norman and the days in which we live.

4. People sometimes forget what a long time passed between the days of the Romans and the days of the Normans. Of course, it is not hard to see why this should be.

5. Many more books have been written in the last part of our history than in the first part, and much more is known about the last part than about the first part; and that is the reason why the history of England **since** the time of the Normans always takes up more room in the history books than the history of England **before** the time of the Normans.

6. But if we look at the chart at the end of this book, and try and understand it, we shall never forget that more than a thousand years passed between the time of Julius Cæsar and the time of William the Norman.

SUMMARY OF STORY TWELVE.

On Edward's death, Harold, son of Godwin, was made king in his place. Before he became king, Harold had been taken prisoner in Normandy, and William, Duke of Normandy, said that Harold had promised him that he should become king when Edward the Confessor was dead. William claimed the throne of England, and got together a large army to take it. At the same time Harold's brother Tostig, and Hardrada, invaded the north of England. Harold beat Tostig, and then marched against William, but was too late to prevent the Normans landing. A great battle was fought at Hastings. The English were beaten, and Harold was killed, and William, Duke of Normandy, made himself king of England.

From the time when Julius Cæsar first landed in England to the time when Harold was killed at the battle of Hastings is eleven hundred and twenty-one years. From the battle of Hastings to the year 1894 is eight hundred and twenty-eight years.



HAROLD ON HIS THRONE.
(From the Bayeux Tapestry.)



WILLIAM I. ON HIS THRONE.
(From the Bayeux Tapestry.)



A NORMAN SHIP OF WAR.

LIST OF DIFFICULT WORDS.

Story I.—THE ROMANS IN BRITAIN.

CHAPTER I.

famous	Britannia	cargoes	victories
powerful	conquered	language	understand

CHAPTER II.

underneath	thousand	inhabited	savages
steamer	general	determined	fought
account	prepared	examinations	interesting
mountains	stopped	generally	

CHAPTER III.

really	manners	despised	countries
villages	different	unknown	religion
believed	terrible	secrets	forgotten
remind			

CHAPTER IV.

Salisbury	suddenly	wonderful	remember
laurel	remind	thousand	Stonehenge
tumbled	mistletoe	sacred	berries

Story II.—HOW THE ROMANS CAME TO BRITAIN.

CHAPTER I.

collected	ordered	covered	regiment
legion	figure	eagle	seized
waded	fierce	Cassivelaunus	chariots
scythes	message		

CHAPTER II.

Claudius	determined	example	happened
Bethlehem			

CHAPTER III.

remained	fought	fiercely	Caractacus
prisoner	ashamed	admiring	commanded
treated	Boadicea	complain	justice
seized	resisting	gathered	prepared
beautiful	appeared	defeated	succeed
destroyed	Suetonius	declared	taught

CHAPTER IV.

submitted	agreed	stopped	Tadcaster
wonderful	together	whenever	exactly
ditch	Chichester	usually	whatever
Chester	Doncaster	Rochester	Manchester
Lancaster			

CHAPTER V.

buildings	enemies	Ermine	Hadrian
pillars	especially	payed	patterns
considered	supplied	statues	scarcely
journeys	straight	carriages	enabled
exactly	travelled	luggage	planned
Vespasian	several	Titus	Watling
Fosse	Severus	wonderful	troubled

CHAPTER VI.

already	Jerusalem	Tacitus	siege
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CHAPTER VII.

fierce	Italy	protected	married
Dover	disobey	countries	

Story III.—THE COMING OF THE SAXONS.

CHAPTER I.

happens	expect	beginning	overclouded
hushed	different	remained	protect

CHAPTER II.

Germany	touches	Baltic	Holland
Saxons	Angles	Jutes	exactly
perhaps	thought	fertile	barren
covered	adventures	fighting	Lincoln
Norfolk	Suffolk	resist	Hengist
Horsa			

CHAPTER III.

interesting	remember	invented	Medway
easiest	fortress	different	Chatham
gunpowder			

Story IV.—THE SAXON CONQUEST.

CHAPTER I.

victory	waited	bringing	different
remained	peaceably	taught	formerly
inhabited	Plymouth	Cornwall	Strathclyde
natural	descended	ancient	

CHAPTER II.

invaders	Denmark	Jutland	worship
contrary	throughout	worshipped	really
followers	mention	fierce	

CHAPTER III.

separate	atlases	histories	Yarmouth
stayed	divided	several	require

Story V.—HOW THE SAXONS BECAME ENGLISH, AND
HOW THE ENGLISH BECAME CHRISTIANS.

CHAPTER I.

heathen	worshipped	beautiful	Christians
remained	Gregory	whiter	browned
whether	angels	Augustine	received

CHAPTER II.

contained	Æthelbert	Bertha	allowed
Thanet	Margate	Ramsgate	Broadstairs
Wantsum	Sandwich	Reculver	fourteen
messenger	persuaded	receive	Ebbsfleet
companions	understand	silence	finished
Canterbury	followers	preaching	honest

CHAPTER III.

powerful	account	believed
guess	spear	Northumbria
councillors	country	Paulinus
fastened	Æthelburga	advise
different	Coifi	allowed
Northumberland		

CHAPTER IV.

Mercia	Lincolnshire	Derbyshire	Cheshire
Warwickshire	Herefordshire	Penda	Aidan
Cuthbert	Durham	cathedral	buildings
certainly	earnest	Oswald	Lindisfarne
possible	understand	translated	understood
delightful			

CHAPTER V.

misfortune	Oswy	stretched	Cheshire
Shropshire	Monmouth		

CHAPTER VI.

nowadays	Egbert	Wessex	Sussex
Essex	reason		

Story VI.—THE NORTHMEN.

CHAPTER I.

events	steamer	Edinburgh	straight
Norway	harbours	wonderful	cruel
eager	plunder	pleasanter	

CHAPTER II.

terrible	enemies	refuge	stopped
destroying	killing	escape	painted
swelled	rowers	shields	standards
raven	serpent	dragon	terror

CHAPTER III.

plundered	determined	accounts	misery
suffering	belonged	different	forefathers
wandering			

Story VII.—ALFRED THE TRUTH TELLER.

CHAPTER I.

happened	grandfather	numerous	difference
fortunate	especially	Winchester	industry
deserve	contained	Swithin	honourable

CHAPTER II.

ignorant	stupid	generally	strengthened
practised	shooting	defend	

CHAPTER III.

harbours	fought	victorious	dared
deserted	Athelney	escape	obliged
peasant	marshes	hiding	heard
chalk	figure	underneath	Exeter

CHAPTER IV.

fighting	Guthrum	baptised	overtaken
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CHAPTER V.

invented	different
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Story VIII.—THE ENGLISH KINGS FROM EDWARD
TO EDGAR.

CHAPTER I.

Æthelfleda	armour	supposed	pleased
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CHAPTER II.

Rolf	Shetland	Charles	Normandy
Rouen	obeyed	winning	weapons
properly			

CHAPTER III.

Athelstan	prevented	Beverley	Leolf
robber	caught	dagger	

CHAPTER IV.

Dunstan	Abbot	Monastery	Glastonbury
Nunnery	advice	misfortunes	stern
harsh	rough	submitted	tribute
savage	animals	creatures	

Story IX.—THE DANISH CONQUEST.

CHAPTER I.

Elfreda	cruelly	murdered	remorse
wonderful	guided	counsellor	Elfrida
stopped	begged	jealous	stabbed

CHAPTER II.

unpunctual	advised	quarrelled	misfortune
adviser	Sweyn	victories	Olaf

CHAPTER III.

showed	secret	particular	suspected
terribly	angry	vowed	destroy
Exeter	Norwich	promise	injure

CHAPTER IV.

Alphege	replied	guarded	chiefs
feasting	archbishop	unmoved	feasters
dragged	Greenwich	foreigner	

Story X.—THE DANISH KINGS.

CHAPTER I.

soldier	Ironside	Canute	weary
fighting	govern	obeyed	friendly
respect			

CHAPTER II.

troubles	Harthacanute	settling	quarrel
powerful	rebelled	reigning	

Story XI.—THE LAST OF THE ENGLISH KINGS.

CHAPTER I.

declared	persuaded	daughter	behave
boyhood	favourite	grieved	students

CHAPTER II.

marshes	shallow	different	Westminster
thousand			

Story XII.—THE NORMAN CONQUERORS.

CHAPTER I.

fought	enemy	himself	quarrelled
sailing	arose	wrecked	

CHAPTER II.

collect	gathered	enemies	waited
messenger	Tostig	Northumberland	taller
proposed	agree	Stamford	Derwent
Pevensey	prevented	shields	axes
remained	arrows	Standard	Waltham

CHAPTER III.

understand	Scroll	Chart	unrolled
divisions	important	exactly	sometimes
written	history		



PSALM XXIII.

David's Confidence in God's Grace.

A Psalm of David.

The Lord is my shepherd ; I shall not want.

He maketh me to lie down in green pastures ; he leadeth me beside the still waters.

He restoreth my soul ; he leadeth me in the paths of righteousness for his name's sake.

Yea, though I walk through the valley of the shadow of death, I will fear no evil ; for thou art with me ; thy rod and thy staff they comfort me.

Thou preparest a table before me in the presence of mine enemies ; thou anointest my head with oil ; my cup runneth over.

Surely goodness and mercy shall follow me all the days of my life ; and I will dwell in the house of the Lord for ever.

OLD HUNDREDTH.

All people that on earth do dwell,
Sing to the Lord with cheerful voice ;
Him serve with fear, his praise forth tell,
Come ye before him, and rejoice.

Know that the Lord is God indeed ;
Without our aid he did us make ;
We are his flock ; he doth us feed,
And for his sheep he doth us take.

O, enter then his gates with praise ;
Approach with joy his courts unto :
Praise, laud, and bless his name always,
For it is seemly so to do.

For why? the Lord our God is good ;
His mercy is forever sure ;
His truth at all times firmly stood,
And shall from age to age endure.

THE SONG OF THE ANGELS.

E. H. SEARS

It came upon the midnight clear,
That glorious song of old,
From angels bending near the earth
To touch their harps of gold :
“ Peace to the Earth, good-will to men.
From Heaven’s all-gracious King !”
The world in solemn stillness lay
To hear the angels sing.

Still through the cloven skies they come,
With peaceful wings unfurled ;
And still their heavenly music floats
O’er all the weary world ;
Above its sad and lowly plains
They bend on heavenly wing,
And ever o’er its Babel sounds
The blessed angels sing.

Yet, with the woes of sin and strife,
The world has suffered long ;
Beneath the angel-strain have rolled
Two thousand years of wrong ;
And men, at war with men, hear not
The love-song which they bring ;—
Oh, hush the noise, ye men of strife,
And hear the angels sing !

And ye, beneath life’s crushing load
Whose forms are bending low,—
Who toil along the climbing way

With painful steps and slow,—
Look now ! for glad and golden hours
Come swiftly on the wing :
Oh ! rest beside the weary road,
And hear the angels sing !

For lo ! the days are hastening on,
By prophet bards foretold,
When, with the ever-circling years,
Comes round the age of gold ;
When Peace shall over all the Earth
Her ancient splendours fling,
And the whole world send back the song
Which now the angels sing.

CHRIST, THE LORD, IS RISEN AGAIN.

Christ, the Lord, is risen again,
Christ hath broken every chain;
Hark ! angelic voices cry,
Singing evermore on high,
Hallelujah ! Praise the Lord !

He who gave for us his life,
Who for us endured the strife,
Is our Paschal Lamb to-day ;
We, too, sing for joy, and say,
Hallelujah ! Praise the Lord !

He who bore all pain and loss,
Comfortless upon the cross,
Lives in glory now on high,
Pleads for us, and hears our cry ;
Hallelujah ! Praise the Lord !

Now he bids us tell abroad
How the lost may be restored,
How the penitent forgiven,
How we, too, may enter heaven ;
Hallelujah ! Praise the Lord !

FOR ALL THE SAINTS.

For all the Saints who from their labours rest,
Who Thee by faith before the world confess'd,
Thy Name, O Jesu, be for ever blest.

Alleluia !

Thou wast their Rock, their Fortress, and their Might ;
Thou, Lord, their Captain in the well-fought fight ;
Thou in the darkness drear their one true Light.

Alleluia !

O may 'Thy soldiers, faithful, true and bold,
Fight as the Saints who nobly fought of old,
And win, with them, the victor's crown of gold.

Alleluia !

O blest communion ! fellowship Divine !
We feebly struggle, they in glory shine ;
Yet all are one in Thee, for all are Thine.

Alleluia !

And when the strife is fierce, the warfare long,
Steals on the ear the distant triumph-song,
And hearts are brave again, and arms are strong.

Alleluia !

The golden evening brightens in the west ;
Soon, soon to faithful warriors comes their rest ;
Sweet is the calm of Paradise the blest.

Alleluia !

But lo! there breaks a yet more glorious day;
The Saints triumphant rise in bright array:
The King of glory passes on His way.

Alleluia!

From earth's wide bounds, from ocean's farthest coast,
Through gates of pearl streams in the countless host,
Singing to Father, Son, and Holy Ghost.

Alleluia!

BOADICEA.

COWPER.

When the British warrior-queen,
Bleeding from the Roman rods,
Sought, with an indignant mien,
Counsel of her country's gods,

Sage beneath the spreading oak
Sat the Druid, hoary chief,—
Every burning word he spoke
Full of rage and full of grief:

“Princess! if our aged eyes
Weep upon thy matchless wrongs,
'Tis because resentment ties
All the terrors of our tongues.

“Rome shall perish!—write that word
In the blood that she has spilt;
Perish, hopeless and abhorr'd,
Deep in ruin as in guilt!

“Rome, for empire far renowned,
Tramples on a thousand states;
Soon her pride shall kiss the ground—
Hark! the Gaul is at her gates!

"Other Romans shall arise,
Heedless of a soldier's name ;
Sounds, not arms, shall win the prize,
Harmony, the path to fame.

"Then the progeny that springs
From the forests of our land,
Armed with thunder, clad with wings,
Shall a wider world command.

"Regions Cæsar never knew
Thy posterity shall sway ;
Where his eagles never flew,
None invincible as they."

Such the bard's prophetic words,
Pregnant with celestial fire,
Bending as he swept the chords
Of his sweet but awful lyre.

She, with all a monarch's pride,
Felt them in her bosom glow ;
Rushed to battle, fought and died,
Dying, hurled them at the foe.

"Ruffians, pitiless as proud !
Heaven awards the vengeance due ;
Empire is on us bestowed ;
Shame and ruin wait for you.

THE SKELETON IN ARMOUR.

LONGFELLOW.

"Speak ! speak ! thou fearful guest !
Who, with thy hollow breast
Still in rude armour drest,
 Comest to daunt me !
Wrapped not in Eastern balms,
But with thy fleshless palms
Stretched as if asking alms,
 Why dost thou haunt me ?

Then from those cavernous eyes
Pale flashes seemed to rise,
As when the Northern skies
 Gleam in December ;
And, like the water's flow
Under December's snow,
Came a dull voice of woe
 From the heart's chamber.

"I was a Viking old !
My deeds, though manifold,
No Skald in song has told,
 No Saga taught thee !
Take heed, that in thy verse
Thou dost the tale rehearse,
Else dread a dead-man's curse !
 For this I sought thee.

"Far in the Northern Land,
By the wild Baltic's strand,
I, with my childish hand,
 Tamed the ger falcon ;
And, with my skates fast-bound,
Skimmed the half frozen Sound,
That the poor whimpering hound
 Trembled to walk on.

" Oft to his frozen lair
Tracked I the grisly bear,
While from my path the hare
 Fled like a shadow ;
Oft through the forest dark
Followed the were-wolf's bark,
Until the soaring lark
 Sang from the meadow.

But when I older grew,
Joining a corsair's crew,
O'er the dark sea I flew
 With the marauders.
Wild was the life we led ;
Many the souls that sped,
Many the hearts that bled
 By our stern orders.

" Many a wassail bout
Wore the long winter out ;
Often our midnight shout
 Set the cocks crowing,
As we the Berserk's tale
Measured in cups of ale,
Draining the oaken pail,
 Filled to o'erflowing,

" Once, as I told in glee
Tales of the stormy sea,
Soft eyes did gaze on me,
 Burning, yet tender ;
And as the white stars shine
On the dark Norway pine,
On that dark heart of mine
 Fell their soft splendour.

" I wooed the blue-eyed maid,
Yielding, yet half afraid,
And in the forest's shade

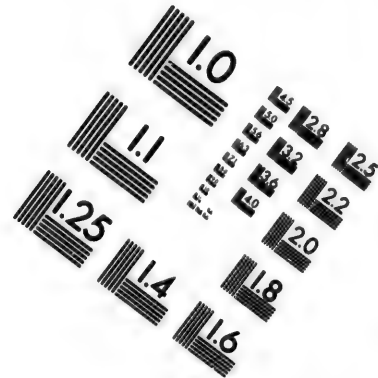
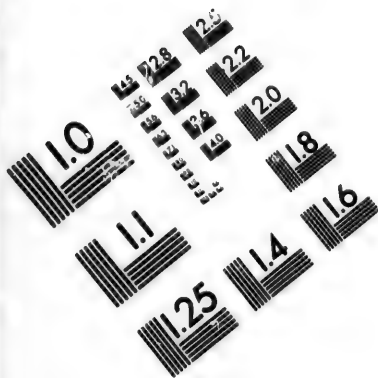
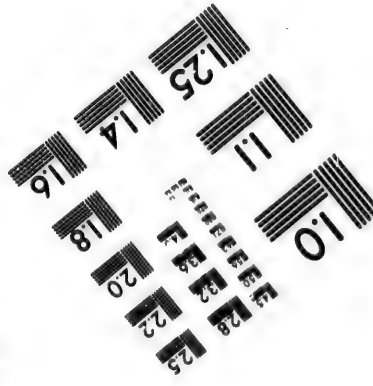
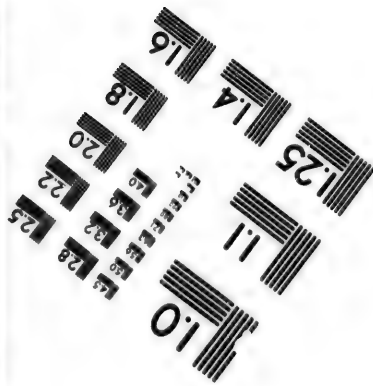
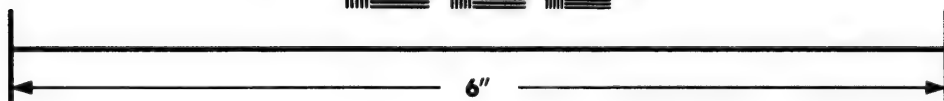
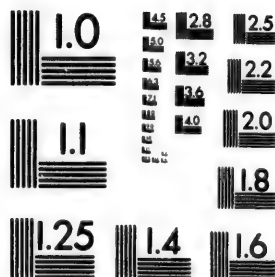


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10

Our vows were plighted,
Under its loosened vest
Fluttered her little breast,
Like birds within their nest
By the hawk frightened.

"Bright in her father's hall
Shields gleamed upon the wall,
Loud sang the minstrels all,
Chanting his glory ;
When of old Hildebrand
I asked his daughter's hand,
Mute did the minstrel stand
To hear my story.

"While the brown ale he quaffed,
Loud when the champion laughed,
And as the wind-gusts waft
The sea-foam brightly,
So the loud laugh of scorn,
Out of those lips unshorn,
From the deep drinking-horn
Blew the foam lightly.

"She was a Prince's child,
I but a Viking wild,
And though she blushed and smiled,
I was discarded!
Should not the dove so white
Follow the sea-mew's flight,
Why did they leave that night
Her nest unguarded ?

"Scarce had I put to sea,
Bearing the maid with me,—
Fairest of all was she
Among the Norsemen !—

When on the white-sea strand,
Waving his armèd hand,
Saw we old Hildebrand,
 With twenty horsemen.

“ Then launched they to the blast,
Bent like a reed each mast,
Yet we werè gaining fast
 When the wind failed us ;
And with a sudden flaw
Came round the gusty Skaw,
So that our foe we saw
 Laugh as he hailed us.

“ And as to catch the gale
Round veered the flapping sail,
Death ! was the helmsman’s hail,
 Death without quarter !
Mid-ships with iron-keel
Struck we her ribs of steel ;
Down her black hulk did reel
 Through the black water.

“ As with his wings aslant,
Sails the fierce cormorant,
Seeking some rocky haunt,
 With his prey laden,
So toward the open main,
Beating to sea again,
Through the wild hurricane,
 Bore I the maiden.

“ Three weeks we westward bore,
And when the storm was o’er,
Cloud-like we saw the shore
 Stretching to leeward ;

There for my lady's bower
Built I the lofty tower,
Which, to this very hour,
Stands looking seaward.

" There lived we many years ;
Time dried the maiden's tears ;
She had forgot her fears,
She was a mother ;
Death closed her mild blue eyes,
Under that tower she lies ;
Ne'er shall the sun arise
On such another !

" Still grew my bosom then,
Still as a stagnant fen !
Hateful to me were men,
The sunlight hateful !
In the vast forest here,
Clad in my warlike gear,
Fell I upon my spear,
Oh, death was grateful !

" Thus, seemed with many scars,
Bursting these prison bars,
Up to its native stars
My soul ascended !
There from the flowing bowl
Deep drinks the warrior's soul,
Skoal! to the Northland ! *Skoal!*" *
—Thus the tale ended.

* In Scandinavia this is the customary salutation when drinking a health. I have slightly changed the orthography of the word in order to preserve the correct pronunciation.

THE DEATH OF KING WARWOLF.

The great King Warwolf waxing old,
And feeling that death was nigh at hand,
Resolved to die as a hero should—
Not pent in a bed, and then hid in the sand.
So he clad him brave in his golden mail,
And took his axe and his massiest shield,
And his spear, and his bow, and his two-edged sword,
That no one else but himself could wield.

And he bade them drag his galley forth,
And load it with trunks of the driest pine,
And store it with oak-butts knotty and ringed,
And pile it with fir-cones line on line.—
So they set the gold-cloth sails all fair,
And tied the well-worn helm due north,
And they bore him down on their brazen shields
To the barque that was destined to bear him forth.]

Sitting erect on his fir-tree throne,
In his royal robe and glittering crown,
As the fateful galley bore away
Slowly out of sight of the town,
Singing to Odin hymns of praise,—
Cheerily, though with a failing breath,
He went in splendour and bold of heart,
In a kingly way to meet King Death.

They watched till they saw the ship go down
Below the long grey line of sea ;
And then there arose a great red glare,
That seemed to crimson fitfully
The whole broad heaven, and melt the waves
Into one cauldron of blood-red light,
And soon all suddenly there fell
A pitchy gloom, and then came—NIGHT.

ALFRED THE GREAT.

849-901.

I

The Isle of Roses in her Lindian shrine,
 Athena's dwelling, gleam'd with golden song
 Of Pindar, set in gold the walls along,
 Blazoning the praise of Héraclés divine.
 —O Poets, who for us have wrought the mine
 Of old Romance, illusive pearl and gold,
 Its star-fair maids, knights of heroic mould,
 Ye lend the rays that on their features shine,

Ideal strength and beauty :—But O thou
 Fair truth !—to thee with deeper faith we bow ;
 Knowing thy genuine heroes bring with them
 Their more than poetry : From these we learn
 What man can be : By their own light they burn
 As in far heavens the Pleiad diadem.

II

The fair-hair'd boy is at his mother's knee,
 A many-colour'd page before them spread,
 Gay summer harvest-field of gold and red,
 With lines and staves of ancient minstrelsy.
 But through her eyes alone the child can see,
 From her sweet lips partake the words of song,
 And looks as one who feels a hidden wrong,
 Or gazes on some feat of gramarye.

'When thou canst use it, thine the book !' she cried ;
 He blush'd, and clasp'd it to his breast with pride : —
 'Unkingly task !' his comrades cry ; In vain :

All work ennobles nobleness, all art,
 He sees ; Head governs hand ; and in his heart
 All knowledge for his province he has ta'en.

III

Few the bright days, and brief the fruitful rest,
 As summer-clouds that o'er the valley flit —
 To other tasks his genius he must fit ;
 The Dane is in the land, uneasy guest !
 —O sacred Athelney, from pagan quest
 Secure, sole haven for the faithful boy
 Waiting God's issue with heroic joy
 And unrelaxing purpose in the breast !

The Dragon and the Raven, inch by inch,
 For England fight ; nor Dane nor Saxon flinch ;
 Then Alfred strikes his blow ; the realm is free :—
 He, changing at the font his foe to friend,
 Yields for the time, to gain the far-off end,
 By moderation doubling victory.

IV

O much-vex'd life, for us too short, too dear !
 The laggard body lame behind the soul ;
 Pain, that ne'er marr'd the mind's serene control ;
 Breathing on earth heaven's aether atmosphere,
 God with thee, and the love that casts out fear !
 A soul in life's salt ocean guarding sure
 The freshness of youth's fountain sweet and pure,
 And to all natural impulse crystal-clear :—

To service or command, to low and high
 Equal at once in magnanimity,
 The Great by right divine thou only art !

Fair star, that crowns the front of England's morn,
Royal with Nature's royalty inborn,
And English to the very heart of heart !

C A R A C T A C U S.

BERNARD BARTON.

Before proud Rome's imperial throne
In mind's unconquered mood,
As if the triumph were his own,
The dauntless captive stood.
None, to have seen his freeborn air,
Had fancied him a captive there.

Though through the crowded streets of Rome,
With slow and stately tread,
Far from his own loved island home,
That day in triumph led,—
Unbound his head, unbent his knee,
Undimmed his eye, his aspect free.

A free and fearless glance he cast
On temple, arch, and tower,
By which the long procession passed
Of Rome's victorious power ;
And somewhat of a scornful smile
Upcurled his haughty lip the while.

And now he stood, with brow serene,
Where slaves might prostrate fall,
Bearing a Briton's manly mien
In Cæsar's palace hall ;

Claiming, with kindled brow and cheek,
The liberty e'en there to speak.

Nor could Rome's haughty lord withstand
The claim that look preferred,
But motioned with uplifted hand
The suppliant should be heard,—
If he indeed a suppliant were
Whose glance demanded audience there.

Deep stillness fell on all the crowd,
From Claudius on his throne
Down to the meanest slave that bowed
At his imperial throne;
Silent his fellow-captive's grief
As fearless spoke the Island Chief.

"Think not, thou eagle lord of Rome,
And master of the world,
Though victory's banner o'er thy dome
In triumph now is furled,
I would address thee as thy slave,
But as the bold should greet the brave!

"I might perchance, could I have deigned,
To hold a vassal's throne,
E'en now in Britain's isle have reigned
A king in name alone,
Yet holding, as thy meek ally,
A monarch's mimic pageantry.

"Then through Rome's crowded streets to-day
I might have rode with thee,
Not in a captive's base array,
But fetterless and free,—
If freedom he could hope to find,
Whose bondage is of heart and mind.

"But canst thou marvel that, freeborn,
With heart and soul unquelled,
Throne, crown, and sceptre I should scorn.
By thy permission held?
Or that I should retain my right
Till wrested by a conqueror's might?

"Rome, with her palaces and towers,
By us unwished, unreft,
Her homely huts and woodland bowers
To Britain might have left;
Worthless to you their wealth must be,
But dear to us, for they were free!

"I might have bowed before, but where
Had been thy triumph now?
To my resolve no yoke to bear
Thou ow'st thy laurelled brow;
Inglorious victory had been thine,
And more inglorious bondage mine.

"Now I have spoken, do thy will;
Be life or death my lot,
Since Britain's throne no more I fill,
To me it matters not.
My fame is clear; but on my fate
Thy glory or thy shame must wait."

He ceased; from all around upsprung
A murmur of applause,
For well had truth and freedom's tongue
Maintained their holy cause.
Their conqueror was their captive then,
He bade the slave be free again.

1867. JUBILEE of Queen Victoria. 1867. Indian Mutiny. 1864-6 Crimean War
 1867. QUEEN VICTORIA came to the Throne. 1858. The Great Reform Bill
 1868. The First Railway Train. 1815. Battle of WATERLOO
 1800-1801. ACT of UNION between GREAT BRITAIN and IRELAND

1789. George III came to the Throne.
 1707. THE UNION WITH SCOTLAND.

485. HENGIST and HOSEA defeated the Britons at Aylesford.
 430. Departure of the ROMANS from BRITAIN.
 433. St PATRICK preached in Ireland.
 400. 410. ROME taken by ALARIC, King of the Goths.

380. Invasion of Britain by the BOOTS and PICTS.

300.

200. 211. Death of the Roman Emperor SEVERUS at York.

100. 181. The Emperor HADRIAN built a WALL across Britain to keep out the Picts.

A.D. 70. TITUS took JERUSALEM.
 or
 ANNUS 61. BOADICEA defeated by the Romans.
 DOMINI. 6. THE YEAR OF THE BIRTH OF CHRIST.

B.C.
 or
 BEFORE CHRIST
 55 JULIUS CAESAR landed in BRITAIN.

CHRONOLOGICAL CHART OF SOME OF THE CHIEF EVENTS IN THE HISTORY OF ENGLAND

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1780. George III came to the Throne.

1707. THE UNION WITH SCOTLAND.

1700-1702. Queen Anne came to the Throne.

1688. THE REVOLUTION.

1649. CHARLES I. beheaded.

1600.

1588. The SPANISH ARMADA defeated.

1558. QUEEN ELIZABETH came to the Throne.

1500.

1485. Battle of BOSWORTH and death of Richard III.

1470. PRINTING introduced into England.

1453. CONSTANTINOPLE taken by the Turks.

1400-1415. Battle of AGINCOURT.

1372. Death of EDWARD III.

1346. Battle of CRECY.

1300-1314. Battle of BATTLEBURN.

1200-1215. MAGNA CHARTA signed.

1190. Death of THOMAS ABECKET.

1100-1180. HENRY I. came to the Throne.

1086. DOMESDAY BOOK.

1066. THE BATTLE OF BATTLEBURN.

1000.

900-907. KING ALFRED died.

871. ALFRED THE GREAT became King.

800.

787. Landing of the DANES in Northumbria.

700.

800. 807. KING ALFRED died.

871 ALFRED THE GREAT became King.

800

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700

644. NORTHUMBRIA converted to CHRISTIANITY.

600

598 AUGUSTINE landed in Britain

500

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WASHINGTON, D. C., March 17, 1896.—The House Committee on Coinage, Weights and Measures is in earnest in its efforts for the adoption of the metric system of weights and measures in this country. It has reported favourably a bill requiring its adoption in the departments after July 1, 1898, and throughout the country in 1901.

A Committee of the British House of Commons has also reported in favour of introducing the metric system.